

# INTRODUCTION

AD

## SAPIENTIAM:

OR, THE

*Art of Right Thinking,*

ASSISTED and IMPROVED

BY

Such Notions as Men of Sense and  
Experience have left us in their  
Writings, in order to eradicate  
Error, and plant Knowledge.

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IN TWO PARTS. *K*

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By *THOMAS FULLER*, M. D.

*of Queen's Coll. Cambridge*

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INTRODUCTION

AND

SATISFACTION

OF THE

Art of Right Thinking

As Assisted and Improved

BY



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in color and black and white.

In 2 parts  
By THOMAS STURGEON, M.D.

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Far  
Sir  
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TO THE  
RIGHT HONOURABLE  
THE  
Earl of *LEICESTER*.

*My* LORD,

**I** Humbly beg Permission  
to inscribe this my Book  
to your Noble Name,  
that I may have an Op-  
portunity of publishing  
my Gratitude for Fa-  
vours received, and of telling the  
World I truly honour you.

The Antiquity of your Illustrious  
Family is beyond Memory; for that  
Sir *William Sidney*, who about the  
Year 1155, came from *Anjou* with  
King *Henry* the Second, must be of

A 2

remark-

iv DEDICATION.

remarkable Extract and Quality in *France*, otherwise he could scarcely have started up of a sudden to be the Favourite of that Prince, and his Chamberlain when King.

And his worthy Posterity ever since, have all along continued Great and Conspicuous; and been Persons of Dignity and Distinction: Have held Places and Offices of Honour and Trust: Have several times gone Ambassadors to Foreign Courts; and particularly Sir *Henry Sidney*, at twenty two Years of Age: Have signalized their Valour in *Spain*, the *Netherlands*, *France*, *Ireland* and *Scotland*; and have performed such Heroick Acts, as have made our Nation Famous, and themselves Glorious.

To speak of each in Particular, would be to write an History, and not an Epistle. But among the rest, I must not omit mentioning Sir *Philip*, Son of the aforesaid Sir *Henry Sidney*, who is universally applauded, and hath large Eulogies given him by all our Historians since his Time.

Sir

## D E D I C A T I O N.

V

Sir *Richard Baker* (in his *Chronicles*) saith concerning him, "He was  
 " a Man of so many excellent Parts  
 " of Art and Nature, of Valour and  
 " Learning, of Wit and Magnani-  
 " mity, that as he had equalled all  
 " those of former Ages, so future  
 " Ages will hardly be able to equal  
 " him."

Another saith, "His extraordinary  
 " Qualities made him to be courted  
 " by all the Potentates of *Europe*."

His Fame was so great, that the  
*Polanders* proposed him for their  
 King; which Queen *Elizabeth* would  
 not allow, unwilling to lose such a  
 Subject.

In fine, he was one of the greatest  
 Worthies ever born in *England*.

And now, my LORD, I may have  
 Leave to approach your self: You  
 have the same Noble Blood flowing  
 in your Veins; you inherit the Vir-  
 tues of your great Ancestors.

And here, if I were able, daily to  
 celebrate your own Accomplish-  
 ments and Perfections, I should wil-  
 lingly



lingly attempt it; but that I know you would be displeased at any Thing that carrieth the Face of a Panegyrick, tho' it had never so much Truth in it.

All therefore, all that I dare venture upon, is, but just to hint, in a transient Manner, at your innate Sweetness of Temper, and honourable (tho' now-a-days unfashionable) Sincerity and Probity; which, together with your many other rare Virtues and Endowments, render you Admired, Honoured, and Beloved by all that have had the Happiness to know you: And in a particular manner by,

*My LORD,*

*Your LORDSHIP'S*

*Most Obliged,*

*Most Devoted,*

A N D

*Faithful Servant,*

T. FULLER.



T O

## *My Dear SON J. F.*



*W*HEN you had passed your puerile State, and become capable of receiving Advice, I compiled for you my *Introductio ad Prudentiam*, being *Directions and Helps for the right ordering of Life.*

*And now you being arrived at Years of Discretion, I give you this Second Book, entituled, Introductio ad Sapientiam; consisting of such Matters, as may let you into the Insides of Things, and Reasons of Actions.*

*And thus, as I meant in my former, to lead and regulate your Will; so in this, I would enlighten and enrich your Understanding.*

*For though, according to natural Order and right Method, we ought to Understand before we Act; yet while you were in your Childhood, and as yet not able to apprehend Causes and Motives, it was needful to train you up in the way you should go, by such Counsels and Precepts, as might put you into a right Path at your first setting out.*

*And truly, when the Will is once gained, the Understanding will quickly be cleared up; as it is said, John vii. 17. If any Man will do*

do God's will, he shall know of the doctrine; *that is, he shall know the Reasonableness of the Doctrine.*

*The Design of Books intended for the Institution of Youth should be twofold: 1. To eradicate Errors; 2. To plant Knowledge.*

*First, As to the first of these, namely, to purge out of the Mind ill grounded Apprehensions, false Opinions, unreasonable Prejudices; Philosophers of all Ages have made it their study to find out proper Means and Methods of doing it.*

*Des Cartes his way was, that we sit quietly down, and doubt of every thing, even of our own Existence, till we come to a clear and distinct Perception.*

*But this seems to me, if not an impossible, yet a vain Expedient; for as much as such a Doubting can produce nothing at all for the Intellect to rest upon at last: Since thus we may doubt, even whether we doubt or not; and then we may go on to doubt, whether our Perception be clear and distinct; and so our Doubting must be endless and useless.*

*And thus it proved with the Scepticks of old, who never taught the World so much as any one good Notion, that they could call their own.*

*2. The Pythagoreans and Platonists pretended to purify and sublime the Soul by the help of Mathematicks, and other Means, so*  
as



as to free it from Mistakes, and extirpate false Sentiments; and almost to divest it of Materiality, and render it (while in the Body) all Spirit, and then to mount up into the clear Regions of Light and Truth, and ravishing Incomprehensibles.

But few Men are born of so Philosophical a Make, as to be fit for such extraordinary Operations.

The whole Scheme (according to my apprehension) is something a-kin to Molinos his Enthusiastick Quietism, all Thought, and no Art; a superfine Fancy, and a whimsical Art of taking Men off from being Members of Mankind, and from performing their Part in the Business of the World.

3. Not only the Philosophers, but even the savage Americans, have been upon the same Design; and have invented, and do actually practise an Operation, called Husquenawing; whereby they discharge the Brain of all Sentiments taken up in Childhood and Youth, and all things whatsoever contained therein, so as to make it a perfect *Rasa Tabula*, or Blank: and then write into it again a new set of adult Notions.

Mr. Lawson, in his *Voyage to Carolina*, p. 232. gives a particular account of it. But it is so monstrous, cruel, and diabolical a Process, that it is altogether impracticable among Christians.



4. *The most common Means of eradicating Errors, is that of early and good Education.*

*If Parents, Schoolmasters and Tutors, would make it their constant Care, and great Business, diligently to observe, and prudently to discipline their Youth, they would be able to do very much in this matter.*

*And afterwards, when the young Men are grown up, the Company, Conversation, Advice and Admonition of prudent, virtuous and friendly Associates, would shew them their Mistakes, and rectify their Apprehensions.*

*But such Treasures as these are rarely to be found; and such Companions are to be had, not always, but only at particular times; and therefore another Means more easily to be come at, is,*

5. *That of Books of Instruction, practical Piety, Morality and Duty, that help Youth to find out the Darknes and Distempers of their Mind.*

*These may be ever at hand, to have recourse to, and consult with, when ever needed or desired: And doubtless are (next to first Education) the most sovereign Remedies against Ignorance and Error, that human Wit can propose.*

*Secondly, The Second thing mentioned was, the planting and propagating of Knowledge. And the means of doing that are,*

1. *By Conversation, Experience, Observation, Consideration, and Management of Affairs among Men.*

*But*

But Knowledge this way acquired, qualifyeth a Man only for secular Business, bodily Employments; Buying and Selling, mechanick Arts, and vulgar Conversation. Which tho' they are so absolutely necessary, that we cannot live without them; yet are of little Use towards the pure, refined Improvements of the Mind. To this purpose, see Eccclus. xxxviii. 25, &c.

2. A second way of conveying Knowledge, is by Books of Literature. But this takes in too great a Compass; and requires more from our short span of Life to be spent upon it, than can be spared from our necessary Affairs, and daily duty of knowing ourselves, and regulating our Thoughts and Actions.

Besides, Systems of Metaphysicks, Physick, Ethicks, Logick, Rhetorick, and Philologick Learning, are quite out of the way of common Life: and not only so, but they deal in Generals, and slip over Particulars, and so give us no manner of practical Assistance.

Instead thereof they engross the whole Thought, and carry Students into Niceties and Intricacies. They run matters into Quiddities, Definitions, Divisions and Terms of Art, and such fanciful Finesses, as produce Self-conceitedness and Pedantry.

Thus they do not light up a Candle to direct our Goings, but introduce an Ignis-fatuus to lead us out of the way; are so far from promoting our progress towards Sapience and Prudence,

dence, that they manifestly hinder the same:  
*And therefore Chaucer of old might well say,*  
*The greatest Clerks are not the wisest Men.*

3. *The third and last way I shall mention,*  
*is by such Aphorisms and wise Sayings, Ad-*  
*vices and Counsels, as Persons of good Sense*  
*and Experience have wrought up, and left us*  
*in their Writings.*

*Commonly speaking, we gain useful Know-*  
*ledge only by long, hazardous, and dear-bought*  
*Experience; and can scarce be so much as mo-*  
*derately Wise this way, till we are Old; and*  
*perhaps not then neither.*

*But by the help of good Institutes, and ripe*  
*Notions ready made up to hand, without their*  
*own Pains, young Men's Heads may be richly*  
*furnished at a cheap Rate, and in a little time,*  
*with inestimable Treasures of practical Truths,*  
*probable Opinions, and Rules of Life.*

*To Conclude: I am clear in it, That such*  
*Books as teach Sapience and Prudence, and*  
*serve to eradicate Errors and Vices, are the*  
*most profitable Writings in the World; and*  
*ought to be valued accordingly, and studied more*  
*than all others whatsoever.*

*And since I have taken no small pains to*  
*make mine such an one for your use, I believe*  
*you will accept of it with a grateful Mind, and*  
*an hearty Intention of benefiting by it, and*  
*making your self (as I formerly said) Wise*  
*and Good, Useful and Happy.*







## PART I.



**I** N Reasons, Comparisons, and Arguments, if I transplant any into my own Soil, and confound them amongst my own, I purposely conceal the Authors, to awe the Temerity of those precipitous Censures that fall upon all sorts of Writings, (particularly the late ones, of Men yet Living, and in the vulgar Tongue, which put every one in a Capacity of censuring, and which seem to convince the Authors themselves, of vulgar Conception and Design) I would have them wound *Plutarch* through my Sides, and rail against *Seneca*, when they think they rail at me.

2 Many read Books in a sneaking manner, and endeavour to find nothing so much as

B

Faults;



Faults; and make one, or few Faults, seem to devour a multitude of good Passages.

3 In my Studies, the greatest Delight I take in what I learn, is the teaching it to others; for there is no Relish, methinks, in the possessing of any Thing without a Partner. Nay, if Wisdom it self were offered me upon Condition only of keeping it to my self, I should undoubtedly refuse it.

4 I know some Readers will be very liberal of silly Scoffs, and foul Criticisms; but such Dirt is worthy to be trampled on.

5 Seldom makes Poet Lawyer; seldom becomes Lawyer Scholar; seldom exquisite Scholar, either Poet or Lawyer.

6 As the most capacious Souls are the most eager in their Delights, so are they the least satisfied with them, and have the most violent Appetitions of Change.

7 The Emperor *Henry* the Seventh was poisoned in the *Eucharist*; an Act Transubstantiation cannot excuse from a double Murther, by poisoning Christ to kill his Anointed.

8 Historians write not so much what was done, as what they would have Posterity believe.

9 They who live only in a Fear and Dread of God, have starved and half dead Affections to him, which makes them do but little, and that with a Pensiveness and Sadness, as if they desired to be excused:

But

But they whose Hearts burn with Love to him, have all their Powers excited thereby to do their best for him; and they strain themselves with the greatest Gladness, to execute his Pleasure in all Things.

10 The Ease of the Mind makes the Countenance smooth; and the Joy of the Heart casts a Splendor into the Eyes, and a Sweetness into the Face.

11 If we do ardently love, and cleave to any Thing, we must be carried along with it; with all its Changes (which in this uncertain World are not a few) we must suffer a Change too. When it is in Danger, we shake and tremble for Fear: When it is impaired, we are wounded, and cut at the Heart for Grief: When it is lost, we scarce know where we are, and cannot find ourselves. And in one word, we must follow the Fortune of these worldly Things, if we be wedded to them.

12 He that lives according to Reason, shall never be Poor; and he that governs his Life by Opinion, shall never be Rich; for Nature is limited, but Fancy is boundless.

13 It is the Practice of the Multitude to bark at eminent Men, as little Dogs do at Strangers; for they look upon other Mens Virtues as the upbraiding of their own Wickedness.

14 In the Distribution of human Life, we find that a great part of it passeth away in evil doing: a greater yet in doing just nothing at all; and effectually the whole, in doing Things beside our Business.

15 As a busy Life is always a miserable Life, so it is the greatest of all Miseries, to be perpetually employed upon other Peoples Business.

16 Business is the Drudgery of the World, and only fit for Slaves; but Contemplation is the work of wise Men. Not but that Solitude and Company may be allowed to take their Turns: The one creates in us the Love of Mankind, the other that of our selves. Solitude relieves us when we are sick of Company; and Conversation, when we are weary of being alone.

17 There is no Man so miserable, as he that is at a loss how to spend his Time. He is restless in his Thoughts, unsteady in his Counsels, dissatisfied with the present, solicitous for the future.

18 One long ago built a Temple to *Diana*, in hope of Glory, intending it for one of the great Wonders of the World: Another after, in hope of Fame, burnt it.

19 It's a kind of spiteful Comfort, that whoever does me an Injury, may receive one; and that there is a Power over him that is above me.



20 When you see a Man dress, and set his Cloaths in Print, you shall be sure to find his Words so too, and nothing in them that is firm and weighty. It does not become a Man to be delicate.

21 When the Mind grows squeamish, and comes to a loathing of Things that are common, as if they were sordid, that Sickness betrays it self in our way of speaking too; for we must have new Words, new Compositions; and it passes for an Ornament to borrow from other Tongues, where we may be better furnished in our own.

22 It's a kind of Intemperance, to desire to know more than enough; it makes Men troublesome, talkative, impertinent and conceited.

23 Fooleries apart, let us learn to do good to Mankind, and put our Knowledge into Action. Our Danger is the being mistaken in Things, not in Words.

24 There is a world of Things to be studied and learned, and therefore we should discharge the Mind of things unnecessary, to make way for greater Matters.

25 Vice too oft makes a Mask of the Skin of Virtue, and looks lovely; like some Houses of Entertainment, that have Angels for their Signs, and Devils for their Hosts.

26 It may be truly observed, that in former Times, in which there was, by far, less



ledge, there was, by much, more Honesty in Mens Dealings with Men.

✓ 27 When our Saviour fed the People, they resolved presently to make him a King; but after, when he rebuked their vile Manners, they cried crucify him.

28 One Cause depends upon another; and the course of all Things, publick and private, is only a long Connexion of providential Appointments.

29 Some are so plunged in Pleasures, that they cannot live without them; and in this they are most miserable, that what was at first but superfluous, is now become necessary.

30 It is not for one Man to act another's Part; for Nature will quickly return, and take off the Mask.

31 We brought the Seeds of Wisdom into the World with us; but not Wisdom it self. Nature causes the one, and Study perfects the other.

32 *Rutillia* followed *Cotta* into Banishment, and she returned with him too; and soon after she lost him, without so much as shedding a Tear: A great Instance of her Courage in his Banishment, and of her Prudence in his Death.

✓ 33 It is never too late to learn what it is always necessary to know: and it is no shame to learn, so long as we are ignorant; that is to say, so long as we live.

34 The

34 The multitude of Offenders is their Security and Protection; for there is no quarrelling with a publick Vice, where the Custom of offending takes away the Shame of it.

35 We are surrounded, and beset with ill Accidents; and since we cannot avoid the Stroke of them, let us prepare ourselves honestly to bear them.

36 I for my part, now in my old Age, care for no other Books, but either such as are pleasant, and easy, to delight me; or those that comfort and instruct me, how to regulate my Life, and Death.

37 After you are once accustomed to it, and have set your Heart upon your heap (of Money) it is no more at your Service; you cannot find in your Heart to break it.

38 To speak less of a Man's self, than what one really is, is Folly, not Modesty; and to take that for current Pay which is under a Man's Value, is Pusillanimity, and Cowardice.

39 Fasting, I am quite another Man, than when full: If Health, and a fair Day smile upon me, I am a very honest good natured Man: If a Corn trouble my Toe, I am sullen, out of humour, and not to be seen. Hence it appears, that if we would desire a Favour of any one, suitable Times are to be elected.

40 A dozen Men must be called out of a whole Nation, to judge of an Acre of Land; and (yet) the Judgment of our own Inclinations and Actions (the hardest and most important thing that is) we refer to the determinations of the Rabble, that Mother of Ignorance, Injustice, and Inconstancy. Is it reasonable that the Life of a wise Man should depend on the Judgment of Fools?

41 I care not so much what I am in the Opinion of others, as what I am in my own. I would be rich of my self, and not by borrowing. Strangers see nothing but Events, and outward Appearances. They do not see my Heart; they see but my Countenance.

42 Some have such a Facility of speaking, that they never want Matter, by reason of the Faculty and Grace they have in taking hold of the first thing is started, and accomodating it to the Humour and Capacity of those with whom they are.

43 Motion and Action animate Words, especially in those who lay about them briskly, and grow hot. The Comportment, the Countenance, the Voice, the Robe, and the Tribunal, will set off some things, that (of themselves, and so consider'd) would appear no better then prating.

44 Now I am old, the longest of my Designs is not of above a Years Extent. I think



think of nothing now, but ending; rid my self of all new Hopes and Enterprizes; take my last leave of every Place I depart from; and every Day dispossess my self of what I have.

45 A Man whose Manners are good, may have false Opinions; and a wicked Man may preach Truth, nay, tho' he believe it not himself. 'Tis doubtless a fine Harmony when Doing and Saying go together; and I will not deny, but that Saying, when the Actions follow, is of great Authority and Efficacy.

46 *Epicurus's* Opinion is, That Pleasures are to be avoided, if greater Pains be the Consequence; and Pains to be coveted, that will terminate in greater Pleasures.

47 The Providence that takes care of Fleas and Moles, does also take care of Men, if they will have the same patience Fleas and Moles have, to leave it to it self.

48 A certain Monk used to be always looking upon the Earth, in the Shape of Humility, till he was chosen Abbot, and then changed his Figure; and being questioned for his sudden Change by one of his Convent, answered, In his former Posture, he was only looking for the Keys of the Abby; but now he had found them, he needed not the former Posture.

49 A Man can have no Security of his good Name, because it is in the keeping of others, more than of himself.

50 The great evil of suffering, is not so much in the Thing a Man suffers, as in the Mind and Temper of Spirit of the Man that meets with it.

51 There are such infinite Casualties that may be mortal to me, that it is no wonder that I should die; but it is, that I live.

52 There is in all Men a natural desire of Honour; they would have the Approbation of others; and do very much acquiesce, and rest satisfied, when there is a Concurrence of other Men's Judgments with their own.

53 Whilst Virtue stays in Thoughts and Desires, in Designs and Resolutions, it is an Embrio: it is not compleat till it come forth in Action.

54 When Fact is clear, the Truth bears down all before it; and is not only persuasive, but compulsive also upon our Belief.

55 Whilst we are in good Health, let us shake off all trifling Business as much as we can; and before a Disease confines us to our Beds, let us set our Houses in order.

56 The sick Man is to be advised, that he abstain from making of Vows to God. It is enough if he fully resolves to amend his Life when he is in good Health, and free from Fear and Trouble. Then let him deliberate

deliberate what Course he will take. For foolish and unadvised Promises are an Offence to God.

57 It is very useful to be present with dying Persons, that whatsoever we see detestable in them we may avoid; and whatsoever good, we may imitate it. For at that Instant it appears what Faith and Conscience every one hath.

58 A Liar excludeth himself from the Society of prudent and good Men, and most horribly joineth himself to the Devil, yielding himself to his bitter Bondage and Power.

59 There is no Quality so contrary to any Nature which Men cannot effect, and put on upon occasion, in order to serve an Interest, or gratify a prevailing Passion: The proudest Man will personate Humility, the morosest learn to flatter, &c.

✓ 60 Leisure and Solitude are the best effects of Riches; because they are the Mothers of Thought: Yet are avoided by most Rich Men; who seek Company and Business; which are Signs of being weary of themselves.

✓ 61 The true end of Riches (next to doing good) is Ease and Pleasure. But the common Effect is to increase Care and Trouble.

62 Pride



62 Pride and Sufficiency of one's self, and Scorn of others, are often found in young, unexperienced, hot-headed Persons.

63 Happiness of Life depends much upon natural Temper, which turns ones Thoughts either upon Good in Possession, or on Evil to come.

64 Since in some degree, we must either Hope or Fear, we should turn our Thoughts to some design or course of Life that will entertain them with Hopes. If that cannot be, the next is to seek Diversion from Thought by Business, Sports, or Labour.

65 Men that do not think of the Present, will be thinking of the Past or Future; therefore Business or Conversation is necessary to fix their Thoughts on the Present.

66 In Retreat a man feels how Life passes: if he like it, he is the happier; if he dislikes it, he is the more miserable, and ought to change it to Company, Business, or Entertainments, which keep a Man from his own Thoughts and Reflections.

67 Of all Excellencies that make Conversation, good Sense and good Nature are the most necessary: but good Humour make it pleasantest.

68 Good Sense is to be found in all Conditions and Degrees of Men, in a Farmer or Miller sometimes, as well as a Lawyer or Divine; tho' their Reputation or Manner often imposes on us.

69 The

69 The chief Ingredients in the Composition of those Qualities that gain Esteem and Praise, are, good Nature, Truth, good Sense, and good Breeding.

70 Offensive and undistinguished Railery, comes from ill Nature, and desire of Harm to others; tho' without good to one's self: Or from Vanity, and a desire of valuing our selves, by shewing others Faults and Follies; and the Comparison with our selves, as free from them.

71 While the Vigour of our Mind, and Health of our Body continues unbroken; if we do not provide some Employment that may entertain us, we shall weary out our selves with fruitless Desires and vain Attempts after our wanted Objects; and so that strength and vivacity of Nature, which should render our State more comfortable, would make it much more intolerable.

72 Many Monkish Writers, who being much retired from the World, having much Leisure, and few Books, did spin out every Subject into wandring Mazes, and airy Speculations.

73 God has created as well Leaves and Flowers, as Herbs and Fruit. And in the Variety of Beauty, in the Colours and Figures of all that he has produced, he appears plainly to have made Provision, not only to feed the Appetite, but even the Fancies of his Creatures.

74 I have been long convinced, that nothing can be more antichristian, nor more contrary to Sense and Reason, than to trouble and molest our Fellow Christians, because they cannot be exactly of our Minds, in all the things relating to the Worship of God; and about those things, which all agree are not absolutely necessary to Salvation.

75 The generality of Mankind, either out of Laziness, or a Diffidence of their being able to judge aright in Points that are not very clear (or lie out of the common way of Business) are apt rather to take things upon trust, than to give themselves the trouble to examine whether they be true or not.

76 The Historian obliges the Nation whose History he writes, as the Painter does the Person whose Picture he draws; just as far as he does his Work true, and no farther. If he gives them those Ornaments which are not their own, he wrongs them; and gives others occasion to think, there was need of it to cover some Deformity or other.

77 The Honour that is got by a Lye, lasts no longer than till Truth comes to light.

78 *Busbequius* reporteth, that when we came in sight of *Buda*, a Troop of young *Turks* on Horseback drew our Eyes after them: Their Heads were uncovered. and



shaven upon their Crowns; there was a long Line cut with a Knife, and in the Wound they stuck Feathers of several sorts; and tho' drops of Blood distilled down from their Wounds, yet they dissembled their Pain, and rode merrily on as if they ailed nothing at all.

79 Just before me there walked some Footmen, of which one had his naked Arms a kim-bow; and both of them had a Knife run thro' their Arms above their Elbow.

80 One was Naked all the upper parts to his Navel, the Skin of his Loins being so cut in two places both above and below, that a Club being run through them, hung down from them as from a Belt. Another had an Horse-shoe nailed to the Crown of his Head; and it was so old that the Shoe and the Skin grew together.

81 There are a thousand things in Law, in Physick, in all the Arts and Sciences, which are impenetrable to those who have not groundedly learnt those Arts and Sciences; however vast a Genius they may have otherwise, and how able soever they may be in penetrating things of the highest Nature.

82 Rules may possibly hinder some from being very bad Poets; but are not capable of making any good ones.

83 Those Pleasures which require Study and Application, are by no means to be called Recreations.

84 There

84 There are some who have such a manner of talking always, that one may say they have need of two Tongues. And they hearken so little to what others say, that one Ear would be sufficient for them.

85 A great Talker tells all he knows, and all he knows not; he is neither capable of Secrecy, nor of Business: He is a Sieve that can hold nothing.

86 It's very seldom that a great Talker hath either Discretion or good Manners.

87 A Slanderer is a Traytor, Coward, and Murderer. He often gives a mortal Blow to a Man, that never knows the Hand that killed him.

88 Our Reputation depends not upon our selves: We are in the Hands of the Publick, that never spares or favours any one they set themselves against, and never quit the Impression when they have taken up a Prejudice.

89 We are almost all so unhappy by Nature, that we are more moved with Ill, than with Good: if we hear of a dozen good Actions, they leave less Impressions upon us than one bad one that is told us. We might chuse one of these good Actions that pleases us most, to publish it; but this is what we never think of; but we can never have Language enough to publish one bad Action to all the World; let us do our selves justice upon

upon this way of proceeding, it denotes we are our selves very corrupt and uncharitable.

90 Tell a Man of the World, of an extraordinary Action that deserves to be taken notice of; he has much ado to believe it, and requires Proofs and Witnesses; and is perswaded it would be a Weakness in him to believe such a Report easily. But let a malicious Man forge a shameful and detestable Action; and he believes that at the first Moment it is told him. Ask him the Reason of this difference; and he will answer you, that the good and charitable Men report a thousand good Actions of one another, that they never once thought upon; will it not be equity likewise to say, that many wicked Actions are attributed to those that never had the Design or Will to commit them? He is cautious of believing what is said of the one, and finds no Difficulty to believe the other. In one of these he must be convinced, because it is a good Action; in the other he is the first Moment perswaded, because it is a bad one.

91 It is more Cowardice in my Opinion, to speak ill of one, than to affront him; the Reason is, he that speaks ill of another assaults him when he is absent, and cannot resist him. He that speaks affrontingly to his Face, attacks his Enemy in his Face without Fear of his Anger (or Opposition).



92 The Reason why so many die without making their Wills, or why they do not make them but at the last Extremity, is because they cannot do it without speaking of Death, which they fly and fear above all Things.

93 When Religion or Reputation are made the Subjects of Wit, it is the easiest Thing in the World to turn them into Impiety or Scandal.

94 Melancholy Men, that by a profound Meditation, and long Habit of Reasoning, have, as it were, formed to themselves a certain Knowledge of the Success of all Things, are never surprized with ill Events; nor let any Thing be new or extraordinary to them.

95 It is not like, that they that have nothing in their Minds but Ignorance, or in their Conscience but Crimes, should be much pleased to look into themselves to seek Satisfaction and Rest.

96 Reputation as it is got and lost nowadays, may be reckoned amongst the Gifts of Fortune, of which Fools have often a bigger share than deserving Persons.

97 Politick Spirits make that Use of Christianity, that the Stoicks did of Philosophy, to abuse the Vulgar, forming to themselves imaginary Virtues, which Humanity cannot attain to.

98 *Theria* the *Corinthian*, was so (nicely) afraid of Flies, that she would endure no Light in her Chamber, for fear, forsooth, of seeing them; yet she had Boldness enough to kill her Husband.

99 This is the great Privilege of Men that lead contemplative Lives, that they never want Employment; when other Men, that sink down into Sensuality, or that violate the Peace of their own Minds and Consciences, are fain to seek the worst Company, that they may drive away their Time.

100 When Fear and Courage are reasonable, they oppose not one another. The one opens our Eyes to foresee a Danger; the other strengthens our Heart to resist it.

101 There are those who cannot endure to have any one well spoken of; and who believe the Censure of the World to be an Apology for all their Faults; since it comprises them in so much Company, as if the Number of Malefactors authorized the Offence.

102 Bashfulness is commonly a Testimony of an innocent Soul, that is far from conceiving of great Ills, since it is so sensible of slight ones; and sometimes when they are but imaginary ones neither.

103 The Philosopher that always wept, would have been tempted to laugh, if he had heard some of our Women, who affecting to pass for Learned, fill their Talk with

with hard Words, that express their Folly more than their Wit.

104 The excessive Desire of pleasing goes along almost always with the Apprehension of not being liked; and then when these two Passions meet, they cause great Inequalities; because if Desire excites them, Fear cools them; when the one animates to speak, the other keeps us silent; and thus too much Apprehension, as well as Vanity, hinders Gracefulness.

105 Ill Education doth not contribute less to rustick Shamefacedness, than Constitution of Nature. There are those that are bred in such a Slavery, that they can do nothing freely; they dare not hold up their Heads with that becoming Confidence that graces Actions: Their Thoughts are always low, and whatsoever good Inclinations they have, Shamefacedness stifles. Those that have seen nothing, are apt to be amazed at every little Matter; and their Diffidence of themselves makes them admire or fear every Thing.

106 'Tis hard, even for the best of Wits, to have Dexterity without Experience, or Facility without Practice.

107 The Business and impertinent Affairs of most Men steal from them all their Time, and they are ever restless in a foolish Motion.



108 We perfectly know what is Good, and what is Evil; and may be as certain in Morals, as in Mathematicks.

109 Too much Secresy and Concealment may cause the Wound of a terrified Conscience to bleed inwardly, rankle, fester, and grow desperate; whereas seasonable Discovery might have comforted and cured it.

110 The Scripture bids us pray for our Enemies, and love our Enemies, but nowhere does it bid us trust our Enemies; nay, it strictly cautions us against it; *Prov. xxvi. 25. When he speaketh thee fair, believe him not; for there are seven Abominations in his Heart.*

111 'Tis a Reproach to be the first Gentleman of his Race, but it is a greater to be the last.

112 If a Man be wise and virtuous, tho' he be the Son of a Clown, he is more to be loved and honoured, than he that being vicious, is in a lineal Descent from him that was Knighted with *Tubal Cain's* Fauchion he made before the Flood.

113 Among all the weighty and arduous Matters of governing the World, it's usual with Providence to amuse Mankind with some wonderful Events; that when we cannot find out the Connexion and Dependance of second Causes, we may humbly acquiesce in adoring the absolute Sovereignty of the first.

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114 While the Soul is in the Body, it as 'twere sleeps: And one thinks himself rich, another great and noble, a third learned and wise; but alas, all this is only a Dream: When either Afflictions or Death makes a Noise, the sleepy Soul awakes, and finds it self empty and poor, after all the imaginary Store it enjoys.

115 Give me such a Man as can stand firm and unshaken upon his own Basis, when the whole World totters; that knows what is just and honest, and dares do it; that is Master of his own Passions, and scorns to be a Slave to anothers: Such an one in his Rags and Poverty, is a far better Man, and merits more Respect, than those gay Things who owe all their Greatness and Reputation to their Rentals and Revenues.

116 Studious and inquisitive Men, commonly at forty or fifty Years of Age at the utmost, have fixed and settled their Judgments in most Points, and as it were made their best Understandings; supposing they have thought, or read, or heard what can be said on all sides of Things; and after that they grow positive, and impatient of Contradiction, thinking it a Disparagement to them to alter their Judgment. But we ought to be so wise, as to be willing to learn to the last; knowing that no Man can grow wiser, without some Change of his Mind, without gaining some Knowledge which he  
had

had not, or correcting some Error which he had before.

117 General Persuasions to Virtue, and Invectives against Vice, are not of much Power to reform Men; because they fall among the Croud, but do not touch the Consciences of particular Persons in so sensible a manner, as when particular Duties and Sins are treated of.

118 This general way is, as if a Physician, instead of applying particular Remedies to the Distemper of his Patient, should entertain him with a long Discourse of Diseases in general, and of the Pleasures and Advantages of Health, and earnestly persuade him to be well, without taking his particular Disease into Consideration, and prescribing Remedies for it.

119 Trade is grown the Design of all Nations in *Europe*, that are possess'd of any Maritime Provinces, as being the only unexhausted Mine, and out of whose Treasures all Greatness at Sea naturally arises.

120 The first Motions of Passions, how violent soever, may be pardoned; and it is only the Continuance of them which makes them inexcusable.

121 The wisest Men are not made in Chambers and Closets crouded with Shelves, but by Habitues, and active Conversation.



122 I have heard it is an ordinary Thing at *Amsterdam* to find the same Merchant, who in the Morning was the busiest Man in the World at *Exchange* Time, to be reading *Plato*, or *Xenophon* in *Greek*, or some other of the learnedest Authors and Poets at Home in the Afternoon.

123 Is it by Nature, or through Error of Fancy, that the Sight of Places which we know have been frequented and inhabited by Persons, whose Memoirs are recommended in Story, does in some sort work more upon us, than to hear a Recital of their Acts, or to read their Writings?

124 He that is zealous and diligent, tho' he have more Passions, shall profit more in Virtue, than another that is of a more temperate Disposition, if he be less fervent in the pursuit of Virtue.

125 Nothing is more fulsome than Eloquence, when empty of things, and which says nothing.

126 Inconstancy happens oftner in Love, than Friendship; because the impressions of Love are more suddenly received, and the effects of it more violent, than those of Friendship: And the desires which are commonly kindled by one single Perfection (such as Beauty, or Wit) not being suddenly answered, are in process of Time extinguished or abated by Observation of  
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some disgustful Imperfections or other, in the Person beloved.

127 Most Men would have little to do, did they busy themselves about nothing but what they understood, or were concerned in.

128 Diligence should execute speedily, what Intelligence projects slowly. The Precipitancy is the Passion of Fools, yet speedy Execution is the Mother of good Fortune.

129 *Socrates* was wont to say, that to old Men, Death stands before them continually in their Sight: But to young Men, it lurks behind, that unawares it may leap upon them, as an Enemy that lies in Ambush.

130 Things that are far off seem less to us than they are (as the Stars in the Firmament;) so because young Men behold Death as at a great Distance, they neglect both it, and what it brings, as things not worth their minding.

131 Thou seest not old Age (saith *Seneca de brevit. vite*) whensoever thou beholdest gray Hairs and Wrinkles; he that has no more to prove him an old Man, may be granted to have been long, but not to have lived long: for the great Part of our Life is spent, is Time only, and not Life.

132 So ancient Years, or past Ages, are valued by the present, as the Sages of our  
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Times will be the Admiration of succeeding Ages.

133 All Men are divided into several Opinions, and every Head begets a Fancy like its own (particular) Brain.

134 The Mouth seems to me the principal Gate of the Soul; for as thro' the Passage of the Senses, Objects enter, so this is for the Mind to go forth of, and to manifest her self by the help of Words.

135 Were all the best Heads and Judgments of the World united into one, and all their Reasons brought to the purest Quintessence of Rationality, it were not capable to amend the least Circumstance, or make an Addition to the least Atom of Nature's Perfection.

136 There is a kind of Malignity in most Men, that disposes them (out of a desire to appear more understanding than their Companions) too freely to blame and reprehend those whom they ought rather to praise, or (at least) to conceal their Imperfections.

137 To be a Lyar is in effect to be a Betrayer of the Commerce of Men, which consists in the mutual Credit we give to each other.

138 Repartees lose much of their grace when we come to relate them: because we have not the same Passions they had in the Company where they were first spoken.

139 Natures



139 Natures that have much Heat, and great and violent Desires and Perturbations, are not ripe for Action, till they have passed the Meridian of their Years. But reposed Natures may do well in Youth.

140 On the other side, Heat and Vivacity in Age, is an excellent Composition for Business.

141 Some are such extream self-lovers, as they will set an House on Fire, if it were but to roast their Eggs.

142 It's a good point of Cunning, for a Man to shape the Answer he would have in his own Words and Propositions; for it makes the other Party stick the less.

143 I knew one that when he wrote a Letter, would put that in which was most Material, in the Postscript, as if it had been a By-Matter. ? *Sam. Johnson*

144 I knew another, that when he came to have Speech, would pass over that he intended most; and go forth, and come back again, and speak of it as a thing he had almost forgot. ? *id.*

145 It's a reverend Thing to behold an ancient and noble Family, which hath stood against the Waves and Weather of Time. For new Nobility is but the Act of Power, but ancient Nobility is the Act of Time.

146 Prosperity doth best discover Vice, but Adversity Virtue.

147 All that vast Empire Vice has got in the World, is founded in the Pravity of single Persons; and would certainly be ruined by their Reformation.

148 Guilt has a miserable kind of Infinity, and lessens not by being communicated.

149 The Commands are the supreme and most eminent part of the Evangelical Covenant; the Promises come but as Handmaids and Attendants; of this sort are the Threatnings too.

150 Faithful Obedience, and not insolent Hope, commends us to God. If a Man's Hopes be proportionable to his Obedience, then they are regular.

151 Let a meek and an angry Person cast up their accounts together, and compare the number of Affronts and Contumelies they have met with; and I believe the Odds will be as great, as between *Saul's* Thousands, and *David's* ten Thousands.

152 'Tis certain, that the return made to the first Injury, provokes a new one; Men being so partial to themselves, that he who receives a Harm by way of Retaliation never reflects on his own first Guilt, but looks on it as a naked Injury, and so pursues his Revenge; which has again the same Effect on the other; and so this Wild-fire runs round till it have set all in a Flame; made the saddest Vastations, not only in  
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Men's Minds, but their outward Concernments too, in the many fatal Outrages which these eager Contentions occasion; all which would be avoided by a meek disregard of the first Provocation: So that altho' some Injuries may fall upon the passive Man; yet infallibly there would be no Broils and Quarrels, which are alone the great Accumulators and Multipliers of Injuries.

153 'Tis certainly a most generous and enlivening Pleasure which results from a seasonable Liberality. When I see a Man struggling with Want, his very Spirit as well as Body stooping under the Pressure; if I then relieve him, the human Nature within me, which is common to us both, does by a kind sympathetick Motion, exult and raise up itself. But if I have any Piety, that must do it much more: For as the former shewed me my own Image in my poor Bother, so this shews me God's. And how transcendent a Satisfaction must it be, to have thus rescued him, who bears so divine an Impress; to have paid some part of Gratitude to my Creator for my own Being, by making my self in my low Sphere, the giver or preserver of that Life, which he first breathed in another?

154 If the difficulty (of Reformation) arises only from the confirmedness of the Habit, every act of Resistance, as it weakens the Habit, so it abates the Difficulty.



155 When that Reluctance and Resistance of the corrupt Appetite is so weakened and subdued, that a Man acts with Freedom, he acts with Pleasure too.

156 Whatsoever falls short of a present, universal, permanent Change, falls as much short of Repentance.

157 Alas! we are not so generous, as to do well for Virtues sake; nay, nor so provident, as to do it for Reward: 'Tis our Fear, that is the most prevalent Incentive; and accordingly we find Religion generally makes her first Impressions there.

158 Worldly Accessions do rather enlarge than fill our Appetites.

159 The Philosopher handsomely reproached the Impatience of the *Persian* King for the Death of his Wife, by undertaking to revive her, if he could help him but to the Names of three Men that had never grieved, to write upon her Tomb.

160 Our Vices have a natural as well as moral Efficacy to destroy us. Our Lusts do not only provoke, but execute God's Wrath; and make us more miserable than Hell itself could do without them.

161 'Twas a Sober and Christian Reply, of a late learned Gentleman, who being asked by one, whether a *Papist* might be saved; answered, You may be saved without knowing that.

162 The End of all Religion, is but the drawing us to a Conformity with God; the impressing on us some Character of his eternal Goodness and Holiness. 'Tis then as absurd as impious, to believe that our Zeal to any Religion can absolve us from that Purity, which is the End and Design of all.

163 If we examine the Occurrences of all Ages, we shall find, that either the Eagerness of acquiring, or the Revenge of missing Dignities, have been the great Instigators of Ecclesiastick Feuds.

164 He that shall consider what solemn disquisitions there are upon the slightest and inconsiderable Subjects; with what advertence and concern, Questions of this kind are bandied in the World; must wonder how Men can at once be so serious and so trifling; or that those who can say so much, should not once ask themselves, to what purpose they say any thing. By this (vain Curiosity) they acquire a Confidence, without any true ground of it; and get such a Knowledge as may puff up, but not edify.

165 Some are so possess'd with their own Fancies, that they take them for Oracles, and think they see Visions, and are arriv'd to some extraordinary Revelations of Truth; when indeed they do but dream Dreams, and amuse themselves with the fantastick Ideas of a busy Imagination.

166 This is that which makes the great Combustion and Confusion amongst us; for while one Man opines one way, another another, and each will obtrude his Opinion on every body else; 'tis impossible but the Contests should be sharp and endless; for each Man labours under a double Impatience, the one of having his own Notions rejected, the other of having the quite contrary imposed on him; and tho' it is true, the reciprocalness of the Injury ought to allay the displeasure at it; yet Men so much more consider what they suffer, than what they do, that every one cries out aloud of that hard measure which himself offers without regret.

167 Disputes raised about some Pin or Nail of the Temple, have sometimes shaken, and endangered the whole Fabrick; robbed the Church of that fraternal Unity, which was its safest Cement and surest Support.

168 'Tis not whole Armies can besiege my Reason, nor Cannons batter my Will; 'tis Conviction, not Force, that must induce Assent.

169 Good Purposes should be the Directors of good Actions, not the Apology for bad.

170 God has put an active Principle into Man, which 'tis impossible so to suppress, as that there shall be a total Cessation of Motion; and therefore every intermitting  
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of sober, regular Actings, makes way for wild, extravagant ones. When the Mind is empty, when it has no worthy and profitable Speculation to entertain it, every the most improper, and preternatural Object offers it self, and importunately crouds in to fill the Vacuum.

171 'Tis necessary that Men should adapt their Speech to the Capacities of those they treat with; otherwise let them discourse never so elaborately, they will rather confound than edify; and appear to affect more to boast, than communicate their Knowledge.

172 It is become the Badge and Signature of a modern Wit, to be one of *David's* Fools, in saying there is no God.

173 Every Man affects the Reputation of being wise, is pleased when he succeeds in that aim; and on the contrary, is not more troubled and discomfited at any thing than to be taxed of Ignorance and Error.

174 He that hath nothing wherewith to maintain a Riot, leaves it doubtful both to others and himself, whether his Abstinences be the Effects of Poverty or Temper; but he that has all the fuel for Luxury, and yet permits it not to kindle; he approves his Sobriety to be indeed his Choice and not his Fate.

175 None can be supposed indeed to Trust in the living God, but those who by

sincere Piety, qualify themselves for his Protection.

176 As for Sports and Pastimes, the best of them come so near to Idleness, and the worst of them to Vice; that as the one is not to be allowed any; so the other no considerable part of our Time.

177 The End of God's Commands is only to make us capable Subjects of those eternal Felicities he desires to bestow.

178 The Hatred of the Vicious, will do you less harm than their Conversation.

179 They who are hurried into an excess of concern, when they find themselves injured, satisfy the Designs of those that sought to offend them; for this is to render our Enemy pleased, when we give him Testimony that he hinders us from being so.

180 A wise Man ought well to consider always that which he says, but he is never bound to say all that he thinks: There is no need that for the avoiding a Lye, he should fall into Indiscretion. We do not injure Truth, every time that we do not speak it. We are always forbidden to say that which is False; but we are not commanded to say always all that is True. There is no Law that obliges us to speak all our Sentiments, or to discover all our Thoughts.

181 We ought not to be (says *Epictetus*) as the Brutes without Affection; nor as Fools without Reason; because when we  
live

live after that Manner, we shew that we can be sick, and can cure ourselves; that we have both a Sense and Wisdom: or otherwise we should not have an Equality of Mind, but a Stupidity; and it were to shew, that we have either no Resentment, or no Reason to govern it.

182 It is much more difficult (says *Aristotle*) to support one's self under Grief, than to abstain from Pleasure. Temperance has its dependance on our Liberty; but Toleration depends upon the Malice of our Enemy.

183 There are very few that can defend themselves against Prosperity; and for my part, I esteem much more those that use Moderation in their Pleasures, than those that practise Patience under Sufferings.

184 In the greatest Extremities, either there is a Remedy, or there is none: If there be one, why should we not employ all possible means, without admitting so great a Trouble of Mind till we see how they shall succeed? If there be no Remedy, we must resolve to Suffer, as we must to Die; since as the one is inevitable according to the Laws of Nature; so we see the other to be so according to the Laws of Necessity.

185 So many Friends as a Man hath gained; with so many Eyes doth he see, with so many Ears doth he hear, with so many



many Understandings doth he think of that which is profitable to him.

186 When a Man hath Friends, he may do many things at the same time, and consult about divers Affairs at once, and see and hear, nay more than that, he may be in many Places at the same Moment.

187 So natural is Love to us, and without so sweet, that I believe there is no Man in the World, who for all the Wealth in it, would be bound to love no body, and to be beloved of none.

188 It is an Argument of a Mind that is changed to the better, when it is acquainted with those Faults which it was ignorant of before.

189 It is a shrewd Presumption against the Truth of any Matter delivered in History, when it is said to have been many Ages before the Time of him that was the first Author that mentioned it: And yet he doth not pretend to have seen any Record for it, or to have any other Author that lived within an Age or two of those Times.

190 The desire of Happiness, is the first, most powerful, and most universal Principle of human Actions.

191 Pleasure is the Result of the Proportion and Agreement of the Object to the Capacity or Appetite.

192 I am but a Man, that is, a little Atom in the vast Matter; and my Life is but a short

short Moment, in an endless Stream of Time.

193 Principles taken upon Trust have seldom an equal Influence upon us with those which we take upon strict Examination, and mature Deliberation. And Men will easily be tempted to desert those for which they have no better Authority than the Vote of a Multitude.

194 Temper, Fortune, and Education, have a great share in the Happiness or Misery of most Men.

195 A plain Table, and a sober Life, regular and cheap Pleasures, and moderate Labour, beget and improve an entire habit of Health; and prolong Life to the utmost Period of Nature.

196 Genius alone is more successful than Learning alone; when they are united they are excellent.

197 Mr. Boyle saith, he admires Nature's Watches, rather than her Clocks.

198 Round Dealing, is the Honour of Mens Nature. And a Mixture of Falshood is like Allay in Gold; which may make the metal Work better, but it embaseth it.

199 There is great difference betwixt a cunning Man and a wise Man. There be that can Pack the Cards, who yet can't Play them well.

200 Beautiful Persons commonly study rather Behaviour than Virtue; and prove rather Accomplished than Worthy.

201 If you have no Merit of your own, or Esteem but from your Name and Family; then you are obliged to your Ancestors, but they not to you.

202 It oftentimes happens, that a good Behaviour, and genteel Conversation, does not take a Man so soon as a certain Air, and a sort of civil and obliging Humour, which a Man is taken with at first sight, and finds a Love for him as soon as he appears. There are those that are Handsomer than he, and indeed deserve better; yet are not so well received. And a Man does not feel the same Joy when they appear, as they do with the less deserving.

203 It is hard to separate Zeal from Interest; and it is often so well disguised, that one is taken for the other; and the most able Men are mistaken in it.

✓ 204 Three Words when spoken with a pleasant and obliging Countenance, are more than Twenty otherwise delivered. There is a manner of speaking things, that makes you judge they come from the Heart, and that the Tongue is a faithful Interpreter.

205 The most Part of the World make their Conscience after their own Fancy; and make no scruple of Conscience in a thousand



thousand things that relate to their Interest, Ambition or Pleasure; and so they think themselves very conscientious, because they are very scrupulous in those things they have no Inclination to do; but make no Conscience of those things they have a Mind to do.

206 Our Conscience is a Book, in which our Thoughts, Words and Actions are Register'd. This Book sometimes opens itself (when our Mind is troubled) and reproaches and moves us to change our Lives. But this Book presently shuts again, because we (attend not to it) do not make Application enough to make advantage of these good Motious we feel within us, because they are not constant.

207 Carelessness, Pleasures, and a vicious Life, may bring on a Lethargy of the Mind; but that is far from Peace of Conscience.

208 It is strange to see, that a Man who is observed usually (in his common Life) to have Prudence in his Affairs, should upon a sudden, change his Nature; and that a motion of Anger, should disorder in him all that Reason had placed in so good order and quiet.

209 If we were not unjustly perswaded of our own Merit, we should often discover in others some Virtue that we ourselves want; but we are such partial Lovers of all  
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that is in us, that we believe (when any one praises another) that he steals our Praises, and gives them to him.

210 It's a Mistake to imagine, that we cannot do an Action that is taken notice of, except we be moved to it by Vanity. Every one may make himself known according to the Employment he is in, without the Thoughts of being praised and applauded for it: The Complacency of performing his Duty well, is a sufficient Reward for one who seeks to acquit himself with Honour, and never desires to carry the Fame of it further.

211 Every one saith he is sincere, and desires others should be so with him, but there are few that are so in effect: And those that are so, commonly pass for Impotent, and such as do not know how to live:

212 If you follow the Practices of the Age, he that has not Wit enough to appear sincere in flattering you dexterously will have no Esteem with you. You would neither have Men sincere in Truth, nor Flatterers in Appearance. You would have Men sincere according to the Fashion, and as they are ordinarily in the practice of their Age; that is, Men that are Private, Cunning and Cautious in telling you of your Faults; but witty and dexterous in speaking your Praises. A Man of this Temper, and sincere in this Manner, shall pass with  
you

you for a brave Man, who knows perfectly well how to live and acquire Friends.

213 No Man is grieved that he did not live an hundred Years ago: and why should any one be troubled, that he shall not live an hundred Years hence; you have no more right to the future, than you have to the past. You are between them both, hold your self in Peace, and be content.

214 It would be terrible and frightful to us, if Man could not die; since he would find his Life a Fountain of endless Miseries.

215 Our Years rowl insensibly one after another, and rowl without standing still one Moment till Death; it is thither that every Step we make carries us; 'tis there we all go, like several Rivers which throw themselves into the Sea; but the Day, and Hour of your Death will never come to your Knowledge: Make your Advantage of this.

216 That which is ordinarily called Friendship, ought rather to be called Acquaintance, which is contracted by the like Employments, or the like Diversions. Such Friends as these, to speak truly of them, are such as see one another often, without ever having more Sincerity for one another, more Confidence, or more Openness of Heart.



217 In Friendships that are thought most strict, and the most solid, every one uses to consider himself first, and in obliging his Friend, he always sees his own Interest, be it Profit, Pleasure, or Honour. He almost always finds himself in the way to gain some of them to himself, when he goes to do service to others. All that he does so for his Friends, he does so for himself; and he does but lend them that which he flatters himself they will return to him with Usury.

218 The pleasure of true Friendship, consists in seeing and entertaining one another often; in giving reciprocal marks of Esteem and Affection; in agreeing in their Opinions, Sentiments and Desires (in Consulting, Rejoicing, Grieving and Enjoying together) and in having their Souls melted together, so as to become but one Soul.

219 Far from this is the Friendship of the World; by which a Man is ashamed not to be Debauched with a Friend that is so; and not to be quarrelsome, and passionate with those that are so. Far from this Friendship is that which carries us to commit a Crime, that we may be complaisant to our Friends, and not anger them by our too much Discretion and Modesty. Far from this is the Friendship of Libertines, that is established in the ruin of Virtue; and on a shameful and criminal Debauchery.

220 God takes Part with the injured Person, and such a one pleads hard.

221 All the Advantage some get by Travels, is the adding of Affectation to Folly, and Shamelessness to Vice.

222 A little while, and all thy Delights will be gone, the Curtain will be drawn, and thy Act finished.

223 Dying is nothing; 'tis the (unknown) State after this, that makes Death dreadful.

224 I have dissected all the Enjoyments of this World, and cannot find in them any Thing that I can term Happiness. I might have excused my Pains, and taken the Words of a wiser Man for it. It is well if I have only lost my Labour, I might have lost my self also in the Experiment.

225 The proud Man grows stark-staring Mad, to see Pride in another Man.

226 Gross heavy Thinkers are not to value themselves for speaking little, because their Silence comes rather from Barrenness than Prudence; and if they hold their Peace in many Occasions, 'tis not so much to chuse Words, as to seek Sense; they cannot think fast enough to bear up with the Company.

227 Commonly those that are so nice in the use of lawful Things, are very free in the enjoying of forbidden, when they are without Witnesses.

228 If

228 If there were neither Malice nor Envy in the World, yet there are few Things so plain, and so true, but that they may be taken divers ways; and if we examine well our Actions, we shall perceive they are almost all subject to Interpretations and Dispute. Who can judge certainly of a Man giving Aims in publick, if it be for good Example, or Vanity? May not we say of a patient Man, that it is a sign of Insensibleness, as soon as of Virtue? Who knows whether a merry Humour be a Testimony of Looseness, or of Freedom? The Interpretation makes all.

229 I do not approve of those that put their Devotion upon the Rack to make it Scout, as if one could not be saved without looking ugly. When the Grace of God is in the Soul, the Face is touched over with the Sweetness of it, and not the Features and Colours of the Damned.

230 There are some Women that affect so much a Pleasingness, that their Smiles seem rather ridiculous than chearful; and others so much the contrary, that to put on Gravity, they look like School-mistresses, or Furies. Whatsoever is in it, when one considers well these two Humours, the serious ones intend to deceive, and the easy ones to be deceived.

231 It's a sign of a good Man, if he grows better for Commendation.

232 Some



232 Some Men talk of preparing for Death, as if it were a Thing that could be done in two or three Days; and that the proper Time of doing it were a little before they die: But I know no other Preparation for Death, but living well; and thus we must every Day prepare for Death, and then we shall be well prepared when Death comes.

233 One plain positive Proof is a better Reason to believe any Thing, than a hundred Objections against it are not to believe it; because, since it is confess'd on all Hands, that our Knowledge is very imperfect, it is no Reason to disbelieve what we do know, and what we are as certain of as we can be of any Thing, because there are some Things relating to the same Subject, which we do not know: And therefore unless the Objection be as positive and evident as the Proof is, we may very reasonably acknowledge, that there are some Difficulties which we do not understand, and yet may very reasonably believe on as we did.

234 There is nothing wherein all Mankind are so equal, as in Self-Love, and Self-Flattery, and a value for themselves. Tho' there are many Men who would change Fortunes with others, there are few who would change themselves.

235 A Man who knows himself, thinks neither the better nor worse of himself for popu-

popular Praise or Reproach. Praise is due to Virtue, but if it miss of it, the World may suffer by it, but not the virtuous Man, if he have that Command of his Passions and Resentments, as a wise and good Man ought to have. Praise is nothing else but the good Opinion of other Men concerning us; and Reproach their ill Opinion; and if they be mistaken in their Opinions, they make us neither better nor worse, unless we make ourselves so: But the World may suffer by it; for a good Man, when he is unjustly reproached, though he may support himself with a Sense of his Innocence and Virtue, yet he loses the Pleasure and Freedom of Conversation, the Authority of his Example and Counsels, and many Advantages and Opportunities of doing Good.

236 An Ass left his ordinary Pasture to go into those that were remote; and having been there for a considerable Time, at last being come back, he looked about, and stared, and made much ado, expecting from those Fellows he had left, a great Respect and Admiration; which being deny'd him, he expostulated the Case with them, saying, He had been very far, and had seen many Things: That may be, (said others) but still you are the same you were, an Ass when you went, and an Ass now you are come back; with this Difference, that at that Time you were a little one, and now you  
are

are a great one, your Ears being grown much longer than they were at that Time.

237 He that can ever trust the Man that hath once deceived him, loseth the Right of being faithfully dealt with by any body else.

238 The Number, and infinite Value of the good Things we receive, is in it self a much clearer Proof of a divine Providence, than the Evils we suffer can be; for these we can create our selves, those none but a God can bestow.

239 A little Heap, where frugal Temperance and humble Industry are the Stewards, is a plentiful Provision; but where ever wasteful Luxury, and wanton Fancy rule and govern, Plenty it self is a meer Dearth.

240 Competency helps to keep the Mind erect and free; it puts us into a Capacity of employing our Reason, and enjoying our selves our own way; and leaves us not under any Temptation to unmanly Compliances, or unchristian Jealousies and Fears; for he whose Ambition goes not beyond this, will easily trust Providence, and his own Industry.

241 Relations are the Pleasures of Men of middle Fortune, but the Burden and Incumbrance of the Rich and Great; such Men, in the whole Method of their Lives, are



are Slaves to their Fortune, and to their Reputation in the World, judging themselves obliged to live, not according to their Reason, but their Quality, and the Humour, that is, the Folly of the Age, and of the Acquaintance they converse with.

242 Great Wealth neither makes us more wise, nor more healthy, more free in our selves, nor more fortunate in our Relations.

243 The Beauty and Life of Conversation consists not in artificial Faces, Fantastick Dresses, Mechanick Motions, Shrugs and Cringes, much less in Mechanick (for so I may call set Forms of) Chat; but in an humble, diligent and faithful Discharge of the Duties we owe to all those several Relations we stand in; and the Observance of those Laws of Conversation, which true Philosophy prescribes. Sights, and Tricks, and Arts may divert and entertain; but Virtue and Probity do charm and captivate: Those may open us the way to Mens Houses, and their Tables; but these to their Bosoms, to their Hearts.

244 Great Endowments of Nature seem to be necessary for the Attainment of unnecessary Accomplishments; common Endowments are sufficient to make us capable of Virtue and Happiness.

245 The great Aim of God in the establishing Religion is, to advance the Happiness

pineness of Man; and to advance it to a Method consonant to those natural Principles he has implanted in him.

246 Who can look into the Life of Man, and not easily conclude, that his chief Aim is Wealth and Greatness, not Happiness? or (which is something fillier) that his design is some unnecessary Accomplishment, not Virtue and Goodness; or a vain Esteem and popular Applause, not the Peace and Wisdom of his Mind?

247 Wealth and Honour, and Power and Pleasure, are the Idols of Mankind; these are the Things for which they live, for which they love and value Life; these are the glorious Possessions which inflame our Emulations and our Industry; these are the Things which the unfortunate Man envies, and the fortunate honours; these are the Things which distinguish and discriminate Mankind into their several Ranks and Degrees; the Contempt or Esteem of the World, the Respects and Affronts, the Love and Hate of Mankind, being ever proportioned to the Degrees of Wealth and Power they fancy others possessed of. To these noble Ends the sage and experienced Parent trains up his Young ones, instilling daily into them all the subtle Maxims of Covetousness and Ambition, and judging of their Proficiency and Hopefulness, by the Progress they make towards these Ends;

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that

that is, the more enslaved they are, the more hopeful, the more promising is their Youth.

248 We are made up of Body as well as Soul, hence it is that there is in Man a doubtful Fluctuation and Indetermination to different Objects; the Reason of the Mind, and the Appetite of the Body distracting and dividing him by their different Proposals. The Impressions of Sense, and Representations of Reason successively awakening in him very different, and generally very contrary Desires; whereas Angels by Perfection, and Beasts by Imperfection of their Nature, are determined and confin'd to their proper and necessary Objects; Man is left to a strange uncertainty, undetermined by the Reason of the Mind, or the Instinct or Appetite of the Body; moved indeed successively by each, perfectly governed and ruled by neither.

249 But it were well for Man, that the Inclinations of these two different Principles were so justly poised, that he were left in a true Liberty, and pure Indifference, equally able to follow the Dictates of Reason, and the Appetites of Flesh and Blood: But alas! how impetuous are the Lusts of the Body! how irresistible are those Passions which the Objects of Sense, aided by a carnal Imagination, raise in us! On the other side, how cold are the Representations of Reason,



Reason, when we most need its Assistance and Authority! how faint and feeble the natural Inclinations of the Soul to what is truly good and great!

250 Business diverts, Pleasure enchants, and repeated Violence offered to our Reason stupifies and deadens natural Conscience; and (what is worst of all) a silly and vitious Education, does generally so corrupt our Judgments, and prepossess us with vain and foolish Affections, that the Checks of Conscience are extreamly seldom, and extreamly faint, unless the Commission of some gross Sin (or some Calamity) awaken it by a deep and deadly Wound.

251 The Ligament of Society, is Riot and Revelling, or sordid Profit and Interest, or peradventure Folly, Trifling and Impertinence. These are the Tyes and Bonds of our Confederacies; so that whatever Authority our Friends and Acquaintance have over us, whatever Influence they have upon us, is employed to no other purpose, but to recommend and endear Vice to us; to render it if not beautiful and lovely to us, at least less deformed and ugly, than it is.

252 Wisdom and Goodness are such unfashionable Themes of Discourse, such unusual, nay (I may add) unwelcome Subjects of Entertainment, that the Company now deserves to be praised, which is only barren and unprofitable, not hurtful; and

wherein we suffer no greater loss than that of our Time.

253 All that Learning which is purchased with Toil and Difficulty, is but a vain uncertain Amusement of the Mind; it has much of Pomp and Ostentation in it, but it is of very little use. I would it were not true that those parts of Learning which are of most use, have least of Certainty and Demonstration; and those which can pretend to most Certainty, make Men the worst return of their Studies, and are of least use.

✓ 254 I have observed accordingly, that the most Learned are not always the most serviceable to the World; not only for this Reason, but also Thoughtfulness and Retirement rendring Men very commonly as unfit for, as averse to Business; bereaving them of that sufficiency and skill, that address and presence of Mind, which is not to be gained but by Conversation and Experience. And it was easy for me to remark, that the active and busy Man, was not only more skilful, but more eloquent too, than the Contemplative; as having a much clearer insight into the Humours and Passions of Men, and the secret Springs and Interests by which they are moved, and being able to manage them with a more popular Dexterity, and more cleanly gentle Insinuation.

255 The Mixture and Variety, the Complication and Confusion, the Murability and Inconstancy of human Affairs and Actions; (which are the matter of Morals) are not subject to the Rules of Art, and speculative Exactness.

256 A rational and manly Employment, so raises and fortifies the Mind, that it is above being a Slave to sensual Pleasures; and so entertains it, that it need not make vicious and sinful Pleasure a Refuge against the dulness and nauseousness of Life.

257 There is no Content to be had here, but by Patience; and it is no Patience, when a Man is content to bear with his Neighbour, if withal he be not content to bear with himself. Not to the end that he should indulge himself in Idleness, and not strive to grow better; but that all the Pains he takes to be so, should not end in sorer Pains, and greater Torments, because he is yet no better.

258 What is it that produces a durable Friendship? Nothing sure, but worth and desert; together with the agreeableness of a Person to our Humour, and his Resemblance to our Disposition. The impression which these make can never be blotted out. Time, which wipes away the remembrance of Benefits, can never efface the Sense of Worth and Merit. We always carry in our Minds the amia-



ble Perfections, and accomplished Qualities of worthy Persons. We always think of those, who have touched our Inclinations by their agreeable Nature.

259 You may be disappointed, if you look for any more Satisfaction from your Children, than the Pleasure of doing good, and seeing them do good to themselves. For the old Saying hath had but few hitherto to cross it; that Love (like our Inheritances) doth ascend, but useth not to descend.

260 All God's Actions are full of Providence, (said *Antonine*) and therefore there is no Reason, that we should be displeased, as if God did not do well, or we could do better.

✓ 261 Which is best? To have all in thy own Hands, or to have a Supreme Providence, an Infinite Wisdom, to govern all thy Affairs? When we find the difference between these two, let us not live as if God ruled not at all; or as if it were better that we did rule than he.

262 He that retires out of the World, and thinks thereby to be at Peace; but yet desires Fame, or the Glory of the World, or any thing else that is in it; hath only his Arms and his Legs out of it; his Heart, and his Mind is still in it.

263 If our false Opinions, unreasonable Desires, fond Affections, ungrounded Hope,  
 &c.

*Ec.* be alive, we are no longer quiet, than the World pleaseth. Our Peace is at the Mercy of every Report, of every Man's Mouth, and all the several Accidents of Evil that are in the World.

264 He that dies, doth trouble his Parents but once; but he that is bad, is a perpetual Torment to them.

265 It is observed, that the most eminent Persons that have been in the World, did lose their Parents when they were Young; or else it is like they had not proved so eminent. If these had enjoyed the Support of their Parents to lean upon, they might not have tryed their own Sufficiency, nor exercised their Abilities.

266 The Memory of a Benefit soon vanisheth away; but the Remembrance of an Injury sticketh fast in the Heart.

267 Every Man in general, loveth Justice; yet they all hate the Execution of it in particular (when it toucheth themselves).

268 They which sell Offices, sell the most sacred Thing in the World; even Justice it self, the Common-Wealth, Subjects, and the Laws.

269 Like as green Wood, which is long in kindling, continueth longer hot than the dry, if it have once taken Fire; so that Man who is seldom moved to Anger, is

more hard to be pacified in his Anger, than he that is quickly heated.

270 God would never have delivered a Soul into the Body which hath Arms and Legs, but because it was intended the Mind should employ them.

271 Honest and gentle Masters, have commonly proud and stubborn Servants; whereas a Master sturdy and fierce, is able with a little Wink to command more Duty, than the other shall with many Words.

272 Contempt is a thing intolerable; for as much as no Man can think himself so vile, that he ought to be despised.

273 That kind of Contemplation, that tends to Solitariness, is but a glorious Title to Idleness.

274 Ambition and Covetousness, indeed are ill Names, but yet they are Symptoms of a great and a generous Soul, and are excellent Virtues, when directed to their right Objects, that is, to such as are truly great and excellent; for it is only the meanness of the Object, which makes them Vices.

275 Were all bad Men punished (presently) according to their Deserts, it would make this World the very Image and Picture of Hell; which would be a very unfit Place for good Men to be happy in. As much as good Men suffer from the Wicked in this World, it is much more tolerable,  
than



than to have their Ears filled with perpetual cries of such miserable Sinners, and their Eyes terrified with such terrible and amazing Executions.

276 Death were a very innocent, harmless, nay desirable Thing, did not Sin give a Sting to it, and terrify us with the Thoughts of that Judgment which is to follow.

277 Since we must die, it concerns us to take care that we may die happily; and that depends upon our living well.

278 What am I better than the poorest Man that begs, unless I be wiser and more virtuous than he?

279 Should Men sit down, and take a Review of their Lives, and draw up a particular Account of that Expence of their Time, after they come to Years of Discretion and Understanding; what a shameful Bill would it be! what unreasonable abatement of Life! how little Time would there be at the Foot of the Account, which might be called living?

280 Since our Life is so very short, it becomes us to live as much as we can in so short a Time.

281 Men take a great deal more Pains for this World, than Heaven would cost them; and when they have it, don't live long to enjoy it.

282 If you be in haste to commit Sin consider beforehand what strength you have to bear the Fire of Hell, and the Chastisement of God.

283 Those who love Virtue, do not at all hours practise it; and those who practise it, do not do it with all the Perfection that is necessary.

284 When Men suffer impatiently, Vexations and Troubles cause far more Torment, than when they suffer with Patience.

285 When the Soul is ready to take its Flight, what matters it, whether we die upon a Throne, or upon a Dunghil.

286 Tho' you had two hundred excellent Qualifications in you, they would prove useless, if Fortune be against you.

287 Friendship increases in visiting Friends; but in visiting them seldom.

288 Men become venerable, and challenge Respect, in abstaining from Wiles and Tricks.

289 Learning is prejudicial to him who possesses it, when it is not accompanied with Wisdom and good Conduct.

290 It is better to go leisurely, and rest now and then, than to run full drive, and lose our Strength, by making over-much speed.

291 Those

291 Those who are below being envied, are not troubled with over many good Qualities.

292 A good Book is the best of Friends: You can entertain your self pleasantly with that, when you have not a Friend on whom you may safely rely. It is no blab to reveal your Secrets, and it will teach you Wisdom.

293 If Knowledge without Religion were highly valuable, nothing would be more so than the Devil.

294 As the wicked and malicious Person is most hardy to commit great Crimes; so is he most cruel and ready wickedly to give Sentence against another for the same Offence.

295 As a Stone cast into the Water, maketh many Rounds; so a Sound that is begotten in the Air hath its Circles, which are multiplied until they come to the Ear.

296 He that maketh his Son worthy to be had in Estimation, hath done more for him than if he had left him a great Estate.

297 As much as a Man is from Head to Foot, so much is he between his two longest Fingers ends being stretched out.

298 Misery then seemeth ripe for Man, when he hath Age to know Misery.

299 It is no Commendation to be humble in Adversity; but in the midst of Prosperity



perity to bear a low Sail deserveth great praise.

300 Dicing becometh not the Honour of a Gentleman; for the Gain is loaded with dishonest Practices; and the Loss with unquiet Passions.

301 It is possible we may live to old Age, because some do; but it is more likely we shall not, because there are more that die young.

302 The Hope of long Life, is nothing else but Self-Flattery: The Fondness Men have for Life, and that Partiality they have for themselves, perswades them that they shall live as long as any Man can live; and shall escape those Diseases and fatal Accidents which our Bills of Mortality are filled with every Week. But then you should consider, that other Men are as dear to themselves as you are, and flatter themselves with long Life as you do; but their Hopes very often deceive them, and so may yours.

303 No Resolutions of Repenting hereafter can be sincere.

304 Are you contented to be eternally miserable, if you do not live till your time [you set] for Repentance comes?

305 To resolve to Repent hereafter, when the present Time is the only certain Time to Repent in, only signifies that Men are convinced of the Necessity of Repentance,

penitance, but love their Sins so well that they cannot part with them yet; and therefore that they may Sin on securely, without the perpetual Fears and Terrors of another World, they resolve to Repent hereafter.

306 Time itself is valuable only for the sake of what may be done, and what may be enjoyed in it.

307 The uncertainty of future Events, is one Reason why we ought not to be anxious about them; and the uncertainty of our Lives is another; and what is so very uncertain, ought not to be the Object of any great Concern or Passion.

308 When we are in the full Enjoyment of a earthly Felicity, it is difficult for very good Men to have such a strong and vigorous Sense of the next World, as to make them willing and contented to leave this. This makes it so necessary for God to exercise even good Men with Afflictions and Sufferings, to wean them from this World, which is a Scene of Misery, and to raise their Hearts to Heaven, where true and unmix'd Happiness dwells.

309 A good Man who has taken care all his Life to please God, has little more to do, when he sees Death approaching, than to take leave of his Friends; to bless his Children; to Support and Comfort himself with the Hopes of immortal Life, and a glorious Resurrection; and to resign up his  
Spirit

Spirit into the Hands of God, and of his Saviour.

310 Drunkenness is predominant in the *North*, and *North East* Parts of *Europe*; as *Luxury* is the Master Sin of the *South*, and *South West* Parts of it.

311 The Resentments of the Soul have each of them their Tone and Cadence of the Voice, their Gestures of the Body, and the Forms and Air peculiar to them; and as this Propriety is well or ill observed, in the same proportion Persons please or displease us.

312 Men of all Professions affect an air and outside that make them appear what they are thought to be; so that a Man may say, that the whole World is made up of nothing but appearances.

313 A readiness to believe ill, before we have duly examined it, is the effect of Laziness and Pride. Men are pleased to find others to blame, and loth to give themselves the trouble of enquiring how far, and whether they are so or not.

314 The reason why we have so little Patience with those that have tricked us, is because they fancy themselves to have more Wit than we.

315 We should oftentimes blush for our best Actions, if the World did but see all the Motives upon which they were done.



316 A Rich and highly-favoured Man is like a Dial, regarded so long as Prosperity shineth on him; but when Poor, no more looked on, than the Dial is, the Sun being in a Cloud.

317 The best Appellation that can be, is good Man, or good Wife; but Pride hath almost brought it into Contempt; for a City Woman told her Neighbour, none was good but God, therefore she would be called Mistress.

318 There is as much a Fashion, in Speaking and Writing, as in Cloaths; but it is easily perceived where a Fool over-laceth it.

319 Such as thy usual Thoughts and ordinary Cogitations are, such will thy Mind be in time; for the Soul doth as it were, receive its Tincture from the Fancy and Imagination. Dye it therefore and thoroughly soak it with the Assiduity of the best Cogitations.

320 To see Men in publick, is not to know them; for on such Occasions, there is scarce any thing said, or done, but about indifferent things, and such as are prepared without Art. The great business is to converse with them in private; to draw from the Bottom of their Souls all the secret Springs that lie concealed there; to handle them on every side, and to sound their Maxims.

321 Men often derive more Advantage from their Defects, than from their great Actions; for these swell the Mind, and inspire it with a dangerous Presumption; whereas a Man's Faults make him recollect himself, and restore him to that Prudence which he had lost in the Time of his good Success.

322 There is a vast difference between Valour in the Field, and Courage at Home. Some who have appeared to be Hero's in War, (have) after shewed themselves the meanest of Men on common Occasions by an unbecoming Bashfulness.

323 The ordinary Imperfection of those Persons who have the Talent of expressing themselves in a pleasant and facetious way, is, that they are apt to speak too much, in regard they suffer themselves to be transported with the Success they meet withal, accustom themselves thereto, and at length become disgustful and importunate, thro' an excessive Passion they have to be always divertive in their Discourse.

324 That Force which some pretend ordinarily to sum up in a small compass of Words to make up a Sentence, is wont to exhaust, and extreemly weaken the rest of the Discourse; it's a great Fault to use glittering Words and Fancies, which seem independent from the Discourse, and jutting out of the Structure; in regard they  
are

are not proportioned thereto. *Curandum ne Sententiæ emineant extra corpus orationis expresse; sed intexto vestibulo colore niteant.*

325 Books intended only to inform, need nothing but the Truth in a plain Dress to recommend them to such Readers as aim only at Instruction; whose Members are scarce large enough to answer the Ends of the Booksellers. But a Book designed to delight the chearful Companion, who by his daily Mirth preserves his Body from Distempers, as well as to edifie the moping Student, who by his own diligent search after Wisdom has almost made a Fool of himself, must have the Truth it contains delivered after so entertaining a Manner, that it will make a wise Man the merrier, and a fool the wiser.

326 Biting Satire, Merry Stories, and Strange News, (tho' all false) need never in this World fear the want of a kind Reception; for as long as there are ill natured People, good humoured People, and Fools abroad, whoever fishes with either of the three former Baits, may be assured of good Sport.

327 Valour can no longer be Virtue, than it is guided by Prudence; otherwise it is a mad brutish Heat.

328 Our Reputation does not depend so much upon the great and most considerable Accidents of our Lives, as upon the suitable



table or unsuitable Management of little Things, that befall us every Day.

329 If a Man cannot find ease within himself, it is to very little purpose to seek it any where else.

330 Men of mean Capacities and ill Breeding, but especially your half witted Fellows, and Dabblers in Books, are most apt to be stiff and peremptory; none but manly Souls unsay what they have said, and forsake an Error, when they find themselves on the wrong Side.

331 They that do all by Tricking, ought however to consult their own Reason so far as to convince themselves, that such a Behaviour cannot go long undetected, where Men are ingenious, and alway upon the watch to discover them, tho' they may see fit to pretend they are imposed upon for a while, only to dissemble their being sensible of the Cheat.

332 There is a certain Temper very nice to hit in our Carriage to Persons above us, so as to allow our selves all the Freedom that is necessary to Divert and Entertain them; and yet to take none that may be any way Offensive, or break in upon the Honour and Respect due to their Quality.

333 The desire of being thought a wise Man, very often hinders one from being so; for such a one is more solicitous to let the

World

World see what Knowledge he hath, than to learn that which he wants.

334 Circumstances, and outward Appearances, procure a Man frequently more Respect, than real Worth, and a good Bottom do. An ungraceful Fashion spoils all.

335 The Conversation of Men that are of a dogmatical and governing Spirit, is the troublefomest thing that can be.

336 The Doctrines of Christianity (which ought to be derived only from the Truths contained in the Gospel) are generally represented to us, according to the Temper of our Teachers. Some (out of an exceeding Tenderness of good Nature) and others (from a sower and rugged Disposition) form, and employ the Justice and Mercy of God, just according to their own Apprehensions of things.

337 Ostentation and Pride upon the Account of Honours, is much more offensive than upon any personal Qualifications. It argues, Men do not deserve great Places, when they can value themselves upon them. If a Man would be truly valued, the way is by being illustriously good.

338 There is nothing so mean, but hath some Perfection: And it is the peculiar Happiness of a discerning Palate, to find out each things particular Excellence. But the Malice of our corrupt Nature puts us oftentimes

times upon discovering one Vice among many Virtues, that so we may aggravate, and proclaim that to their Disparagement. Now this is not so much an Argument of a nice Judgment, as of a base Disposition; and that Man hath but an ill Life on it, who feeds himself with the Faults and Frailties of other People.

339 There cannot be a meaner thing, than to take Advantage of ones Quality and Greatness, to ridicule and insult over those of an inferior Condition.

340 When a positive Man hath once begun to dispute any thing, his Mind is barred up against all Light, and better Information. Opposition provokes him, tho' there be never so good ground for it; and he seems to be afraid of nothing more, than lest he should be convinced of the Truth.

341 There are some sort of People that never look into a Book, and yet with their own stock of natural Parts have a better sense of things that depend upon clear and true Reason, than some great and bookish Professors.

342 Every thing in this Life is accidental; even our Birth that brings us into it: Death is the only thing we can be sure of. And yet we behave ourselves, just as if all the rest were Certain, and Death alone Accidental.

343 There



343 There is a grave contrived sort of Folly, highly satisfied with its self, that carries an Air of Wisdom a thousand times more troublesome and impertinent, than that humourfome and diverting Folly, which never thinks at all.

344 The Love of ourselves, inclines us to look upon all the pleasures and happinesses of Life, as things that we have a right to call ours; and upon all the Evils and Calamities, as things foreign and unnatural, and such as are wrongs and hardships upon us. This gives the Occasions to all the Complaints we hear against Human Life.

345 If Sin were attended with no other trouble than the Guilt of it, a wise Man would not commit it, if it were for no other reason than the Peace and Quiet of his own Mind.

346 When we come into the World of Spirits, it will signify nothing to us, to have been Rich or Great in this World.

347 No Man that believes the Threatnings of God and the Judgment of another World, would ever Sin, but that he hopes to retrieve all again by Repentance. But it is the greatest Folly in the World, to commit any Sin upon this Hope; for that is, to please one's self for the present, in hopes to have more trouble afterwards than the pleasure comes to.

348 There

348 There is no reason to have regard to any Man's Confidence, if the Arguments and Reasons which he brings, bear no proportion to it. We see in Experience, that Confidence is generally ill grounded, and is a kind of Passion in the Understanding, and is commonly made use of like Fury and Force, to supply for the weakness and want of Argument. If a Man can prove what he says by good Argument, there is no need of Confidence to support and back it. We may at any time trust plain and substantial Reason, and leave it to make its own way, and to bear out its self: But if the Man's Reasons and Arguments be not good; his Confidence adds nothing of real force to them in the Opinion of wise Men; and tends only to its own Confusion. Arguments are like Powder, which will carry and do Execution according to its true strength.

349 The Souls of some are ill lodged in the dark Dungeon of a Body over-power'd with a Melancholy Humour, which keeps out all Light and Comfort from their Minds.

350 You die, thinking you are not to die yet; and forgetting that Death grows upon you, and goes along with you from one end of your Life to the other, without distinguishing of Persons or Ages, Sex or Quality;

Quality ; and whether it finds you well or ill doing : As the Tree falls, so it lies.

351 How many are there, that when they thrive in the World, turn their Backs upon Heaven, and never so much as name their Creator, but in Oaths, and then too without thinking on him? Their Discourse is all Jollities, Banquets, Comedies, Purchases and the like. Whereas the Poor (afflicted) Man has God perpetually in his Mouth and Heart.

352 I have known some, whose Reputation has for a great while suffered under Slander; who have after been restored to the World's universal Opinion, meerly by their Constancy, without Care or Artifice.

353 A Man never speaks of himself without Loss. A Man's Accusations of himself are always believed, his Praises never.

354 Learning in the Hand of some is a Scepter; in that of others, a Fool's Bauble.

355 Let a Man but observe, who are of greatest Authority in Cities, and who best do their own Business; we shall find that they are commonly Men of the least Parts.

356 'Tis for the Ignorant, to look at other Men over the Shoulder; always returning home from the Combat (of Conference) full of Joy and Triumph. And for the most part, Arrogancy of Speech, and Gaiety of Countenance, gives them the better  
of



of it in the Opinion of the Audience, which is commonly ignorant, and incapable of well judging and discerning the real Advantage. Is there any thing so assured, resolute, disdainful, contemplative, serious and grave, as an Ass.

357 Most Men change their Countenance, and their Voice, where their Wits fail; and by an unseasonable Indignation, instead of revenging themselves, accuse at once their own Folly and Impatience.

358 I steal away from the Occasions of vexing my self, and turn from the knowledge of things that go amiss; and yet I cannot so order it, but that every Hour I juggle against something or other that displeases me.

359 I perceive that People represent even living Men, quite another thing than what they really are. How much more then will they the dead, and especially those that died many Ages ago.

360 Adversity will flatter no Man, it self supplying the place of an hundred Monitors; and is a sober and trusty Counsellor, which great Men have not in their retinue.

361 When Men are in constant Prosperity, as they want not Abilities and Instruments to Sin; so they want the strong restraints of Fear, of Modesty, and of good Counsel, to keep them from it; and tho' they wanted the last only (*viz.* good Counsel)

fel) their Condition would be sad enough; yet it is seldom known that they have the benefit of it, because there is either none to give it, or they are not apt to receive it.

362 Tho' Peace and Innocence make no great noise, yet their undisturbed pleasures yield the highest Contentment. Their pleasures are such, that it is hard for great Persons, and those who are much in the World, to take their share in them.

363 There is no Man (says my Lord Bacon) can be so straitned and oppressed with Business, and an active Course of Life, but he may reserve many vacant times of leisure (if he be diligent to observe it, and how much he gives to Play, insignificant Discourses, and other Impertinences) whilst he expects the returns and tides of Affairs.

364 'Tis the great reproach of Men of Letters, that for want of liberal Conversation, some of them appear in the World like so many Phantoms in Black; and by declining a seasonable exerting of themselves and their handsome Talents, which Use and Conversation would cultivate and infinitely adorn, they leave occasion for so many insipid and empty Fops to usurp their Rights, and dash them out of Countenance.

365 If under Heaven there be any thing great, and that approaches Eternity, it is from their Hands who have managed the Pen, 'tis from their Labours the great

ones live, and are not forgotten as the Dust you lie mingled with.

366 He that goes into a Croud, must now go one way, and then another, keep his Elbows close, retire or advance, and quit the direct way, according to what he encounters; and must live not so much according to his own Method, as that of others; not according to what he proposes to himself, but according to what is proposed to him; according to the Time, according to Men, according to Occasions.

367 Such as know how much they owe to themselves, and how many Offices they are bound to of their own, find that Nature has cut out work enough of their own to keep them from being idle.

368 Men let themselves out to Hire; their Faculties are not for themselves, but to be employed for those to whom they have enslaved themselves; this common Humour pleases not me. We must be thrifty of the Liberty of our Souls, and never let them out, but upon just occasions, which are very few, if we judge aright.

369 Sharpness and Violence of Desires, more hinders than it advances what we undertake; fills us with impatience against slow or contrary Events; and with Heat and Suspicion against those with whom we have to do. He who employs only his Judgment and Address, proceeds more chearfully



cheerfully (but perhaps more sluggishly, because unconcernedly) he counterfeits, he gives way, he defers all things at his Ease, according to the Necessities of Occasions: he fails in his Attempt without Trouble and Afflictions, ready and entire for a new Enterprize.

370 The more Business we create our selves, and the more we amplify our Possessions; so much more do we expose our selves to the Blows and Adversities of Fortune.

371 They wrong the just Side, that go about to assist it with Fraud.

372 There is no greater Triumph, than that which the Soul feels, when it comes off a Conquerer, and applauds it self for the Valour and Courage which it hath expressed in its Conflicts.

373 There is as much difference between the Counsel of a Friend, and that which a Man bestows on himself; as between the Counsel of a Friend and a Flatterer: For there is no such Flatterer as a Man's self; and there is no such Remedy against the Flattery of a Man's self, as the Liberty of a Friend.

374 Every Man (we say) is nearest to himself; but yet he is too near to be his own Counsellor in things which concern himself. There is not Space enough between both, wherein to debate the Coun-

sel which is given, and which is received. He cannot hinder those two Reasons which deliberate in him from confounding themselves in Communication; for that which proposeth is too much mixed with that which concludes. He can find no place free within to weigh his Reasons; but he proposes those which will favour his own Humour, and then he inclines to them because they are his own. He who counsels therefore must be another Person, distinct from him who is counselled. The Objects must be set at a proportionable Distance from those Faculties which judge of them. And as the most quick-sighted Eyes can never see themselves, so the greatest Wits want perspicuity to things that respect their own Interest.

375 Our People now-a-days, are so bred up to Bustle and Ostentation, that good Nature, Moderation, Equity, Constancy, and such quiet and obscure Qualities, are no more thought on, nor regarded. Sickness is felt, Health little or not at all.

376 The thirst of Honour and Renown is so low, and mendicant, that it makes us beg it of all sorts of People.

377 Whoever believes a thing, thinks it a work of Charity to perswade another into the same Opinion; which the better to do, he will make no difficulty of adding as much of his Invention, as he conceives necessary

cessary to encounter the Resistance or want of Conception he meets with in others.

378 We are all of us richer than we think we are (as to matter of Capacity of Knowledge) but we are taught to borrow and beg, and brought up more to make use of what is anothers, than our own.

379 There is more ado to interpret Interpretations than Things; and more Books upon Books, than upon all other Subjects. The principal and most reputed Knowledge of our Age is to understand the Learned. Our Opinions are grafted upon one another; the First serves for a Stock to the Second, the Second to a Third, and so to a Fourth; thus Step by Step we climb the Ladder, from whence it comes to pass, that he which mounted highest, has often more Honour than Merit; for he is got but upon the Shoulders of the last but one.

380 If every one would pry into the Effects and Circumstances of the Passions that sway him (as I have done into that which I am most subject to) he would see them coming, and would a little break their impetuosity and career; they do not always seize us on a sudden, there is threatening and degrees.

381 Nature has with a motherly Tenderness observed this, that the Actions she has enjoined us for our necessity, should



be also pleasant to us, and invites us to them not only by Reason, but also by Appetite.

382 Have you known how to Meditate, and manage your Life? you have performed the greatest Work of all. Have you known how to compose your Manners? you have done a great deal more than he who has composed Books. Have you known how to take Repose? You have done more than he who has taken Cities and Empires. The glorious Master-piece of Man is, to know how to live to purpose. In all other things, to reign, to lay up Treasure, and to Build; are not the most, but little Appendixes, little Props.

383 We oftentimes know not what we are able to do; but Temptations shew us what we are.

384 First there cometh to the Mind a bare Cogitation of Evil; than a strong Imagination thereof: afterwards Delight and an Evil Motion; and then Consent: And so by little and little, our wicked Enemy getteth entrance, whilst he is not resisted in the Beginning.

385 When the last Hour shall come, thou wilt begin to have a far different Opinion of thy whole Life that is past, and be exceeding sorry thou hast been so careless and remiss.

386 Which

386 Which puts us to most Pains, to say nothing but well of others, or to be always finding fault and still speaking ill of them?

387 If we could have all that our Desires crave; yet it is a shorter way to make us happy, to be without those Desires. For why do we desire those Pleasures and Honours so inordinately? is it not for the Satisfaction and Joy which we expect to meet with in them? But that we may have sooner, if we can be rid of those Desires.

388 Is it not a business of less difficulty, to be peaceable and quiet, than ever contending, quarrelling, and falling out with our Neighbours? And what toil is there in sitting still, and not so much as lifting up our Hands; and on the other side, what labour in fighting, and beating, and wounding one another?

389 The greatest part of a wise Man's Pleasure consists in good diverting Company.

390 It is a known Rule amongst all Divines, that no certain Argument can be drawn from the Circumstances of a Parable; but only from the main Scope and Intention of it.

391 Very good Men are subject to considerable Imprudences, and sudden Passions; and especially to an affected Severity and Moroseness of Carriage; which is very disgustful, and apt to beget dislike; and they

are the more incident to these kind of Imperfections, because out of a just hatred of the vicious Customs and Practices of the World, and to keep out of the way of Temptation, they think it safest to retire from the World as much as they can; being loth to venture themselves more than needs in so infectious an Air. By this means their Spirits are apt to be a little sower, and they must necessarily be ignorant of many points of Civility and good Humour, which are great Ornaments of Virtue, tho' not of the Essence of it.

392 In matters of Censure, Mankind do much incline to the harder side; and but very few Persons are so charitable, and equal, as to construe things to the best sense; and to consider a Man all together, and fairly set the good that is in him, against his Faults and Imperfections.

393 Great Virtue is apt to raise Envy in those who fall short of it. They can endure a Man that is moderately good, and keeps pace with his Neighbours: But if he endeavour to outstrip them; they presently combine against him, and take all Opportunities to undermine his Reputation; and will be very glad either to find a Blot in his Escutcheon, or to fix one there.

394 God's Providence, in the disposal and ordering of things in this World, seems rather to consult our Safety, than our Satisfaction;



tisfaction; and the Security of our Virtue, than the full Reward of it. Now if good Men should always meet with the clear Esteem and Reputation which their Goodness deserves, they would be in great danger of being puffed up with a proud Conceit of it themselves; and Pride is enough to supplant the greatest Virtue in the World. And for this reason he lets loose the envious and malicious Tongues to detract from good Men, for a Check to the Vanity of Human Nature, and to keep their Virtue safe under the Protection of Humility.

395 Death removes and takes away the chief Obstacle of a good Man's Reputation. For then his Defects are out of sight; and Men are contented, that his Imperfections should be buried in his Grave with him. Death hath put him out of the reach of Malice and Envy: his Worth and Excellency, doth now no longer stand in other Men's light: his great Virtues are at a Distance, and not so apt to be brought into Comparison, to the Prejudice and Disadvantage of the Living. Besides, there is a certain Civility in Human Nature, which will not suffer Men to wrong the Dead, and to deny them the just Commendations of their Worth.

396 Zeal for God will justify no Action, unless there be Discretion to justify our Zeal. Even when Zeal is a Virtue, it is a

nice and dangerous one; for the wisest Men are apt to mingle their own Passions and Interests with their Zeal for God and Religion.

397 Without Civil Government, Men of all Creatures would be the most Miserable; because all that Wit and Sagacity, all that Cunning and Contrivance, which Mankind hath above the Brute Creatures, would but enable them to do so much the more Mischief to one another; and to devise and find out more powerful and effectual Means and Instruments, to harm and destroy one another.

398 Tho' it be absolutely in no Man's Power, to believe or disbelieve what he will; yet Men's Lives have many times a great Influence upon their Understandings, to make Assent easy or difficult: and as we are forward to believe what we have a mind to, so are we very backward and slow in yielding our Assent to any thing that crosseth our Inclinations.

399 There is no such depth of Judgment, and subtlety of Wit required to discern between gross and damnable Errors in Religion, and necessary and saving Truth, but that an ordinary Capacity may be able to do it.

400 How many Temptations is the Covetous Man exposed to, in the getting, and

in the securing, and in the spending and enjoying of a great Estate?

401 A competent Estate, suitable to the Condition and Station in which God hath set us in this World, will give a Man whatever Nature and Reason can desire; and Abundance cannot make a Man happier.

402 Not he that hath the greatest Estate, but he that hath the fewest and most reasonable Desires, and the best governed Passions, and the most virtuous Inclinations, is the happiest Man, and dwells nearest to Satisfaction.

403 Some Men have been so shamefully penurious and stingy to themselves, as even to die to save Charges; which yet perhaps is the most generous thing they ever did in their whole Lives in respect of the World; because by this means somebody may come to the Enjoyment of their Estates; and that great Dunghil which they have been so long in raking together, may come to be spread abroad for the publick Benefit.

404 It had been easy for God so to have contrived things, that every Man should have had a Sufficiency, and have been in a moderate Condition: But then a great many Virtues would have been shut out of the World and lost, for want of Opportunities to exercise them. Where then had been the poor Man's Patience, and the rich Man's Pity;



Pity; and the Contentedness of Men of moderate Fortune?

405 Religion settles the Mind of Man upon a firm Basis, and keeps it from rolling in perpetual Uncertainty: Whereas *Atheism* and *Infidelity* wants a stable Foundation; it centres no where but in the denial of God and Religion, and yet substitutes no Principle, no tenable and constituent Scheme of Things in the Place of them: It's whole Business is to unravel all things, to unsettle the Mind of Man, and to shatter all the common Principles of Mankind: It lends its whole Force to pull down, and to destroy; but lays no Foundation to build any thing upon, in the stead of that which it pulls down.

406 There are some Seasons, wherein great things may be done; which if they be let slip, are never to be retrieved: A wise Man will lay hold of these, and improve them.

407 How hard is it to be chearful, without being vain? and grave and serious, without being morose? to be useful and instructive to others in our Conversation and Discourse, without assuming too much Authority to ourselves? Which is not the best and most effectual way of doing good to others; there being something in the Nature of Man, which had rather take a Hint and Intimation from another to ad-

vise himself; and would rather chuse to imitate the silent good Example which they see in another, than to have either his Advice or his Example imposed upon them.

408 The Popish Inquisition is a Court, the like whereto, for the clancular and secret manner of Proceeding; for the unjust and arbitrary Rules of it; for the barbarous usage of Men's Persons, and the Cruelty of its Torments, to extort Confessions from them, the Sun never saw erected under any Government in the World, by Men of any Religion whatsoever.

409 The true Reason why our Saviour does require so much earnestness and importunity of Prayer on our Part, is not at all to work upon God, and to dispose him to shew Mercy to us (for that he is always inclinable to, whenever we are fit for it) but only to dispose and qualify us to receive the Grace and Mercy of God, with greater advantage to our selves.

410 There is a secret Providence of God which mingles itself with the Actions and Spirits of Men, and disposeth of us unknown to ourselves; and what we think to be the effect of our own Strength and Resolution, of our own Wisdom and Contrivance proceeds from an higher Cause, which unseen to us, does steer and govern us.

411 No Man's Calling is a hindrance to Religion, but a Part of it; and by performing the Duties of Piety in their proper Seasons, and spending the rest of our Time in any honest and useful Employment, we make our whole Life a perpetual serving of God.

412 The great design of most People in Visits, is not to better one another; but to spy and make Faults, and not to mend them; to get time off their Hands; to shew their fine Cloaths, and to recommend themselves to the mutual Contempt of one another, by a plentiful Impertinence.

413 It is not to be imagined, when Men are once under the Power of Superstition, how ridiculous they may be, and yet think themselves Religious: how prodigiously they may play the Fool, and yet believe they please God: what cruel and barbarous things they may do to themselves and others; and yet be verily perswaded, they do God good service.

414 Guilt is the natural concomitant of heinous Crimes, which so soon as ever a Man commits, his Spirit receives a secret Wound, which causeth a great deal of Smart and Anguish: For Guilt is restless, and puts the Mind of Man into an unnatural working and fermentation, never to be settled again but by Repentance.



415 Mercy and Pity are not more welcome to others, than they are delightful and beneficial to ourselves; for we do not only gratify our own Nature and Bowels by relieving those who are in Misery, but we provoke Mankind by our Example, to the like Tenderness; and do prudently bespeak the like Commiseration of others towards us, when it shall be our turn to stand in need of it.

416 To be just is the surest Art of Thriving in this World. It gives a Man a Reputation, which is a powerful Advantage in all the Affairs of this World: It is the shortest and easiest way of dispatching Business, the plainest and least entangled; and tho' it be not so sudden a way of growing Rich, as Fraud and Oppression; yet it is much surer and more lasting, and not liable to those terrible Back-blows, and After-reckonings, to which Estates got by Injustice are.

417 Generally Mankind is modest; the greatest part of those who do Evil, are apt to blush at their own Faults, and to confess them in their Countenance; which is an acknowledgment that they are not only guilty to themselves that they have done amiss, but that they are apprehensive that others think so: for Guilt is a Passion respecting ourselves; but Shame regards others.

418 Sin

418 Sin and Vice are internal Diseases, which do naturally create Trouble and Discontent; and nothing but Diversion and the variety of Objects and Pleasures which entertain Men in this World, hinders a wicked Man from being out of his Wits, whenever he reflects upon himself: For all the irregular Appetites and Passions, Lust and Malice, and Revenge, are so many Furies within us; and tho' there were no Devil to torment us, yet the disorder of our own Minds, and the horrors of a guilty Conscience would be a Hell to us, and make us extreamly miserable.

419 The End of our Punishment, is either to reform us when we have done amiss; or to warn others by our Example, not to tread in our Footsteps.

420 An Historian should avoid many and long Harangues, by which the Narration is broken, the Reader retarded, and put out of his way, as by Hedges and Ditches in the Road of a Traveller that hastes to his Journeys End.

421 The main Study of most Men, is to divert and pass away their Time with most Ease and Satisfaction, and likewise how to palliate and lessen that perpetual stock of Miseries which Sin and the Devil have so unhappily brought upon us.

422 When

422 When a wise and thinking Man, comes seriously and carefully to reflect upon all his past and former Actions, he finds little but vain, idle Fooleries, not worthy the Consideration of a Man, and scarce deserving a serious Thought; and in truth, would sooner chuse almost any sort of Life, rather than have them plaid over once more; and the very best and pleasantest of them would be both dull and tedious, were they known beforehand.

423 The surest and most certain way to gain Quiet and Satisfaction in this World, is, some settled and honest Employment suitable to our Estates and Qualities (and Inclinations) and that accompanied with an unspotted Reputation, and a good Conscience.

424 To compleat a true and happy Marriage, are required virtuous Inclinations, hearty Love, and true Liking; so that they may be both of the same Mind, and both have one and the same Interest and Concern; and to make up this, there must be a suitable Agreement in Ages, Humours and Breeding, as well as Religion, Families and Fortunes.

425 I always held Old Age, to be a thing that merits the greatest Esteem, Honour and Veneration imaginable. But yet it will be ever counted base and contemptible, and a Curse instead of a Blessing, if it wants the



the ornamental Marks of Gravity, Judgment and Discretion. A merry old Fool, and a gay apish Matron, are reckoned among the tamer sort of Monsters.

426 Ingratitude, of all other Vices, is justly esteemed the basest and meanest; and of such a Nature, that even those Persons who have seemed to make it their business and design, to act and brag of all their Rogueries, are yet ashamed of that; and are very careful to conceal it, as a thing that can get them no manner of Reputation or Commendation, or Applause, not so much as among their rude Companions.

427 Scarce ever any Marriage has been on both sides happy, that has no other Foundation, than what comes from the Charms of outside Beauty, which is far more fit to increase a Man's Appetite, than to settle any true liking, and will sooner procure Fondness than real Love; the fatal Effects of which is Jealousy, that cursed Bane of all the Pleasures of the Marriage Bed, which makes their best Delights a raging Torment, and turns the greatest Blessing into the greatest Plagues. So that to have this without Virtue, is a thing that none but stupid and senseless Persons would endure. For then 'tis like a hot burning Coal, whose bright and sparkling Looks many may gaze on with Admiration enough, but

but none but Fools and Madmen are willing or daring enough to touch.

428 Every Person is very angry and uneasy when he comes to see his own vile Practices and Vices laid open to the censuring World: but above all, old Persons take it most grievously; because their high conceit of their own Experience leads them to believe themselves beyond doing of Injuries, or at least of deserving to be censured of by younger Men.

429 He that eagerly pursues, and thirsts after abundance of Money, only with that Expectation of living a quiet and undisturbed Life, is as ridiculously silly, as he that laid himself cunningly in the Water, to avoid a shower of Rain.

430 There is a great Difference between the same thing while it remains in the Speculation of our Mind, and when it comes forth from thence to be put in Practice. There's a great deal of pleasure attends upon our Conceptions; and clear Reasonings are accompanied with a wonderful delight: There we easily master Designs; and fighting only with the Ideas of things, they will suffer themselves to be conquered by us and taken captive at our Wills. But then after all this, we must come out to the other Part of executing and bringing forth; and there we find a stronger Resistance: Then the Faces of Things are quite changed,  
and

and the Soul falls into Labour, and suffers the throws of Travail. It is not the same thing for a Merchant to think of a Storm, and to be driven with the Fury of it: Then it is that perhaps he repents of his Voyage, and wishes that he were well at Home again.

431 I question not, but most of those Actions, which look so glorious in the Eye of the World, and have render'd their Authors famous, have proceeded from no better Principles, than Pride, Stubbornness, Cruelty, Anger, Malice, Revenge, Fury. And at the last Day, when Truth shall come naked into the Light, they will be so found, and sentenced accordingly.

432 It is a fault too common, that Men take things upon the Credit of others, and not upon their own Enquiry; the Reason of which is, that in the one way we make a Purchase of them at a cheap rate, or rather have them for nothing; but in the other, they will not come so easily, but cost no small Pains to acquire them. There is a kind of Impatience also in some Natures which is not able to suffer any delays: And this being joyned with a Softness and Delicacy, which is a sworn Enemy to all manner of Trouble and Pains; it renders Men very willing to spare themselves the length and tediousness of an Enquiry, together with all the Difficulties of a Choice. Hence it comes

to



to pass that they love at first Sight; and suffer others to chuse their Belief for them; and then afterwards they retain by Custom and Prescription, that which they took by Chance and Preoccupation.

433 What are intemperate evil Pleasures, but fugitive Follies, mix'd with many Maladies, Distempers, Cares, Fears, Jealousies and Disturbances? In the End what do they bring forth, but Diseases, Passions and Perturbations.

434 A Man that is Pot-shot at Night, look upon him the next Morning after the Vapours of the Wine are pestered and cooled in his Brain, and distilled; you shall see him like the Picture of ill Fortune, sad, sullen, lumpish, quarrelsome and melancholy; and perchance ready to go to the Tavern again to drive it away.

435 Fearing to become miserable, makes Men oftentimes become that which they fear, and so turns their imaginary false Fear into certain Miseries.

436 It is a fit mixture of Crosses, Adversity, and Sorrows, that makes even Prosperity, Joy and Felicity unwearisome, and most sweet and pleasant to us.

437 How much Happiness may we attain to in a Life-time, by being Diligent, Careful, Active and Considerate? and how much Misery may we bring upon ourselves, by Sloth, Sottishness, and Carelessness!

438 Revenge

438 Revenge is a most detestable Vice, and usually inhabits in weak, cowardly Spirits, favouring of a vile abject Mind. Yet we may observe, that such kind of Men, tho' not daring to be truly valorous, have yet (even for fear) an itch to be esteemed so; for knowing in themselves this base Cowardice, they endeavour by all means to hide the signs thereof, and cunningly can feign bold and bragging Speeches, challenging as it were all Dangers, when they see they are far from them; but if near them, they can put up Injuries with their Fear; yet when they get Advantage, they become very spiteful, injurious, revengeful, and cruel Blood-suckers.

439 It is indeed true Magnanimity, to condemn Injuries. There is nothing that shews so great, so worthy and victorious a Mind, as a courageous insensibility of Reproaches, Detraction and Injuries; to disdain the carping Censures, and biteless Barkings of the Curs of the World.

✓ 440 Some Enemies, as well as Friends, are necessary; they make us more circumspect, more diligent, wiser, and better.

441 To be pleased and rejoice at another Man's good, is to increase our own.

442 All vicious Pleasures end most certainly in Sadness, Discontent, Shame and Misery.

443 Assuredly

443 Affuredly the most knowing Man in the World, would lose half the Pleasure that his Knowledge gives him, if he had no Man to whom he might impart any thing thereof.

444 How many have we seen, that with no small care, have travelled all the Days of their Life, to enrich their Son whom they loved best? and yet there comes an Heir, whom they thought not upon, who with great delight rejoiceth in the fruit and use of all their painful Toils.

445 No Man hath more cruel Enemies, than that poor Father, who suffereth in his House dissolute Children. It may happen, that a Man may not receive a Blow from his Enemy all his Life long; but the Enormities of his own Children may be sufficient to make him die every Hour.

446 There be many wise Men, but more Fools; and the greatest Fool is he, who being at rest in his House, seeketh with diligence elsewhere, Troubles, Torments and Perplexities. For for the most part, he reaps no other fruit of the Offices and Dignities which he searcheth abroad, than to suffer continual Pain, Care, and Grief at home.

447 Great is God's goodness to that Man who neither wanteth the necessary Supplies of Life; nor yet walloweth in that Abundance that may lead him to Destruction.



448 Nature rests and sits still when she hath her Portion; but that which exceeds it, is a Trouble and a Burthen.

449 No Man can with all the Wealth in the World, buy so much skill as to be a good Lutenist; he must go the same way that poor People do; he must learn and take pains: much less can he buy Constancy, or Chastity, or Courage; nay not so much as the Contempt of Riches.

450 Among our Needs, we are to reckon, not only what will support our Life, but also what will maintain the decency of our Estate and Person; not only in present Needs, but in all future Necessities, and very probable Contingencies.

451 He that gives the Poor what is not his own, makes himself a Thief, and the Poor to be the Receiver.

452 He that will do no more than needs must, will soon be brought to omit something of his Duty; and will be apt to believe less to be necessary than is.

453 A great Fear, when it is ill managed, is the Parent of Superstition; but a discreet and well guided Fear, produces Religion.

✓ 454 We can but do our Endeavour, and pray for a Blessing, and then leave the Success with God: and beyond this we cannot deliberate, we cannot take care; but so far we must.

455 When

455 When there is no Recreation or Business abroad, I have a Company of honest old Fellows in Leathern Coats (*viz.* Books) which find me Divertisement at home.

456 So great a Part of the Comfort of Life depends upon a Man's good Correspondence with those that are near about him, that I think I cannot love my self, unless I love my Neighbour also.

457 Good Nature is the very Air of a good Mind; the sign of a large and generous Soul, and the peculiar Soil on which Virtue prospers.

458 But that is not to be called good Nature, by which Men become impotent, and incapable of withstanding any Importunities, be they never so unreasonable, or resisting any Temptations, be they never so dangerous; but as if they were crippled in their Powers, or crazed in their Minds, are wholly governed by Example, and sneakingly conform themselves to other Men's Humours and Vices; and in a word, become every Man's Fool, that hath the Confidence to impose upon them. Now this is so far from that lovely masculine Temper of true Complaisance, that it is indeed no better than a childish Bashfulness, a feeble pusillanimity, and silly softness of Mind; which makes a Man first the Slave and Pro-

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perty,

perty, and then at last the Scorn of his Company.

459 Tippling owes its rise from no better Causes than Dulness or Idleness; a silly Obsequiousness to other Mens Humours, or Epicurism, and wantonness of our own Inclinations. And for the Habit of it, it is no better than a lewd Artifice to avoid thinking; a way for a Man to get shut of himself, and of all sober Considerations.

460 Drinking so much dilates and rarifies the Spirits that they cannot bear up a weighty Thought; and while such as those are sunk and drowned, nothing but mere Froth and Folly of Men's Heads bubbles up in their Conversations. And this insensibly growing upon Men, by degrees introduces an habitual Vanity and Impertinence below the Gravity and Dignity of human Nature, and by means of which such Men become fit only for Toys and Trifles, for apish Tricks, and buffoonly Discourse; which in conclusion, so far degrades a Man below his Quality, that he becomes not only a Shame to himself and his Family, but the Contempt of his very Servants and Dependants.

461 It looks as if Friends were weary of one anothers Conversation, when they fall to Gaming.

462 A Gentlemans Time is his greatest Burthen; and the want of Employment for it,



it, his great Temptation to several Extravagancies.

463 The lightest matters of our Life have the greatest share of our Time spent in them: Folly and Infirmary, Infancy and Dotage, take up the greatest room of all: Then Sleep, worldly Business and Pleasure, exhaust the most of that which is left; and the Mind, and noblest Interests, have least of all left for them.

464 There is a great deal more Reason, that Men should endeavour to redeem Time from lesser Occasions, than to lavish it in Impertinencies; that so our weightier Concerns may have the more tolerable Allowances.

465 It is not a surplussage of Time that tempts us to seek out Diversions; but the mere Vanity of our Minds, which hath a fondness for them: and then Custom and Example have made them so natural, and almost necessary to us, that we think the Time long till we are at them.

466 We can hardly spare Time for God, because we love him too little: but we have abundance of spare Time for our idle Diversions, only because we love them too much.

467 It is generally the fault of Eloquent and Contemplative Men, to outshoot the Mark they aim at, and whilst they talk finely, to deliver very unpracticable Things.

468 Meditation is a noble Entertainment of Time; and questionless he that has once got the knack of it, nothing in the World is so pleasant to him: But there are very few who have so much command over themselves, as to hold their Mind long steady and intent; and perhaps fewer that have sufficient knowledge to employ their Thoughts at home: It requires a great Stock for a Man to set up this Trade by himself.

469 It shews most notable Wisdom and Modesty in a Man, to suspect himself; to be easily confuted of his Errors; and to thank you for telling him thereof; to think and know, that there is far more Wisdom and Goodness beyond himself, than in himself; and with a longing Desire, still to seek for more: Happy indeed is such a Man.

470 There is I know not what kind of sweetness in being touch'd with Pity. Other Passions are more violent, but less agreeable. Experience shews it in the Representation of a Tragedy; many are drawn to it by the tenderness of their Sentiments, and do not part wholly satisfied, if they have not been forced to weep.

471 The Friend whom we chuse, ought above all other things, to be discreet, to the end he may Counsel us; and of Ability and Wealth, the better to administer to our Necessities.

472 The

472 The Conversation and Life of Man, hath oftentimes need of all the moral Virtues; but the Virtue of Patience above all others, and at all Hours and Moments is most necessary; for so many are the Infelicities which torment our human Life, that if we accustom not our selves to bear and suffer them, as much as we do to Eat and Drink, we live in vain, and shall assuredly find Trouble instead of true Tranquility.

473 He that is injured makes more use of Virtue and Courage when he pardons his Enemy, than he would do if he killed him.

474 It is as lawful to discontinue an ill Custom (though a general one) as to forbear to do ill.

475 It is a great folly to heap up much Wealth for our Children; and not to take care concerning the Children for whom we get it. It is as if a Man should take more care about his Shoe, than about his Foot.

476 Many Men's Spleens are so near their Heads, and there is so great affinity between the animal Spirits and Vapours, that he that goes to exercise the one, stirs up the other; and oftentimes, the greater the intention of Mind is, with which a Man sets himself to think, the greater Cloud is raised, and the more impossible it



will prove for such a Man to discern any thing clearly.

✓ 477 I have often observed, that by the meer propounding a difficulty to another, I have presently been able to resolve that which was too hard for me whilst I resolved it only in my own Breast.

478 He that useth himself only to Books is fit for nothing but a Book : and he that converses with no Body, is fit to converse with no Body.

479 I suspect whether that be of any moment in Religion which admits of dispute ; for methinks it is not agreeable to the Goodness of God, to suffer any thing of that universal concern to all Men, to remain very obscure and controversial.

480 The Law of Civility, is to be obliging and condescending; to give fair play and scope to all we converse with.

481 Nothing so much disparages a Picture, as the Presence of him for whom it was drawn: Life hath a thousand Vigours and Beauties, which no Hand of the Painter can reach or display.

482 A certain Dose of that thing called Wit, is a necessary ingredient in the Composition of a very ridiculous Fool.

483 There are some Men of more timorous Natures than others, insomuch that a greater measure of Virtue will not do the same thing in such, as a lesser Proportion  
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assisted by hardiness of Temper, will do in others.

484 If my worldly Goods cannot save me from Death, they ought not to hinder me of eternal Life.

485 We are well and chearful here at present, God be thanked; but the time will come when God will stand us instead, when we shall have need of the Retreats and Comforts of Religion.

486 Heaven and Hell are both as real, as Good and Evil are.

487 Two Men shall say the very same things, and yet the one shall Please, and the other Offend. So useful is a graceful Manner, and so hurtful an unseemly.

488 A clownish Air is but a small Defect; yet it is enough to make all People disgust one.

489 A brave Retreat, is as great as a brave Enterprize. When one hath acted great Exploits, he ought to secure the Glory of them, by drawing off in time.

490 Some are born with an universal Power in all that they say or do. One would say that Nature had made them the elder Brothers of Mankind. They are designed to be Superiors in all things, if not in Dignity, at least in Merit. A Spirit of Dominion exerts itself in them, even in their most common Actions. All obey them because in every thing they

excel. They rob the Hearts, and so at first become Masters of others; for their Capacities are large enough for all things. And tho' there may be others sometimes that have more Learning, Nobility, nay, and Virtue; yet still they get the better on it, by an ascendant that gives them the Superiority; so that if they be not in the right, yet at least they make good their Title by Possession.

491 This proceeds from Self-love: If we have Defects and are sensible of them, we are pleased in hearing there are greater than ours: If on the contrary we can sufficiently flatter our selves, to believe we have great Virtues; we have the Satisfaction of seeing that we are lifted up above the People, whose Faults are related to us.

492 The most dangerous Detractor, is he that begins by Praises; seeing by this Artifice, he may perswade he speaks sincerely, and without aversion.

493 There are Railleries, which do more offend, than real effectual Injuries: when we utter Injuries, it is Anger which transports us against Persons that we hate: But it often happens, that we despise so much those whom we jeer, that we disdain to put our selves into a Passion against them.

494 A jealous Person is derided instead of being pityed; although all other wretched People are usually commiserated.

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495 If the fine Sayings of the Ancients appear to us flat, it is because we enter not into those Interests which made them speak them: They are no more enlivened by the Persons who uttered them: They may have lost some of their Beauty by the Translation; and they are found void either of the Allusions, or of favourable Conjectures which upheld them.

496 However decried Fear is, yet in a thousand Occasions it makes up one part of Prudence; it is from it that we foresee Evils, and avoid them.

497 The *Italians* have a Maxim, that our Selves, our Neighbours, Religion or Business, ought never to be the subject of Conversation.

498 Vanity is a failing the greatest part of Mankind are tinged with, more or less; for all Men are apt to flatter themselves with a Fancy that they have some one or more good Qualities or extraordinary Gifts, that raise them above the ordinary level of Men; and therefore they hug and cherish what they think valuable and singular in them. It is never commendable, sometimes pardonable; when the Excellencies are real, and when it is moderate, so much may be allowed to human Frailty. It is ridiculous and intolerable, when it is extravagant, misplaced or groundless.

499 As I think Vanity almost the universal Mover of our Actions, whether good or bad; so I think there are scarce any Men so ingenious or so virtuous, but something of it will shine through the greatest part of what they do, let them cast never so thick a veil over it. What makes Men so solicitous of leaving a Reputation behind them in the World, tho' they know they can't be affected with it after Death, but this, even to a degree of Folly? What else makes great Men involve themselves in the Fatigues and Hazards of War, and intricate Intrigues of State, when they have already more than they can enjoy, but an itch of being talked of and remembred; to which they sacrifice their present Happiness and Repose?

- 500 How ready are all Mankind to censure without Authority; and to give advice unasked, and without reason? This forwardness to thrust themselves into other Men's Affairs, springs not from any principle of Charity or Tenderness for them, or the least regard to the Welfare of their Neighbours: 'Tis only a vain conceit, that they are wiser and more able to advise, which puts them upon engaging in things they have nothing to do with, and passing their Judgments magisterially on Matters they have no cognizance of, and generally little Information or Skill in. They are desirous the World should have as great an Opinion of  

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them, as they have of themselves, and therefore impertinently interpose their own Authority and Sense, tho' never so little to the purpose, only to shew how well they could manage, were it their Business. Thus they advise without good Intention or Kindness, and censure without Design, or Malice to the Persons counselled or reflected on.

501 Diffimulation is nothing but the hiding or disguising our secret Thoughts or Inclinations under another appearance. This Quality, tho' it can't upon another occasion deserve the name of a Virtue; yet according to the present Constitution of the World, is many times absolutely necessary; and is a main Ingredient in the Composition of human Prudence.

502 The World is too full of Craft, Malice and Violence, for absolute simplicity to live in it. It behoves Men therefore, to live with so much Caution and Circumspection (in regard to their own security) that their Thoughts and Inclinations may not be seen so naked as to expose them to Snares, Designs, and Practices of Crafty Knaves who would make a Property of them, and lay them open to the wicked Efforts and mischievous Impressions of Envy or Malice. Nothing gives our Adversary so great an advantage over us, as the knowledge of our Opinions and Affections, with



with something agreeable to which they will be sure to bait all their Traps and Devices.

503 Levity proceeds from strength of Appetite, and weakness of Judgment. In our tender Years, every thing we see, moves our Curiosities; and because we think little beyond our Appetites, desire impatiently whatever pleases. This wears off in proportion to the growth of our Judgments, when we begin to consider the Fatigue, Hazard, Disreputation, and other Inconveniencies that attend unreasonable or inordinate Desires.

504 Men generally frame to themselves much greater Ideas of any thing they desire and are unacquainted with, than they find real when they become familiar to them. Hence Men grow uneasy, and their desires pall upon their wishes; they see then the Imperfections as well as the Beauties.

505 Ambition of Men works upon their Levity, and makes them barter certain Ease, Peace and Security, for uncertain Pomp and Splendor; and forsake a Condition they know to be good, for one they know no more of, than that it shines, and that it glitters; and so part with the true Jewel for the false one. These are the serious and applauded Follies of Mankind; and shew the Weakness and Levity of those we call the greatest and wisest Men, that sacrifice the  
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Ease and Pleasure of their Lives, to popular Breath and sounding Titles; which is like bartering a small Diamond for a large Glass Bawble.

506 When Beauty is the only Object of Love, the Effect must necessarily be as fading as the Cause: that Love therefore being only the result of Wonder and Surprize, is abated by familiarity, and decays as they wear of by degrees. Besides, a Love so founded, is liable to be ravished by any superior Beauty. Or if not so, yet the Novelty of the former once worn off, a new Comer hath the Assistance of Novelty to gain the Superiority. This is the Cause why so few real and lasting Passions are found amongst Men: for Charms depending upon, and owing their power to Fancy, can maintain no Conquest any longer than that is on the other side, which is as inconstant as the Wind.

507 Gallantry (in Conversation) differs from Complacence; this being more Active, that more Passive. This inclines us to oblige, by doing or saying after our own Humours such things as we think will please; that by submitting to, and following that of the Company, a Man may be Complaisant without Gallantry; but he can't be Gallant without Complacence. For it is possible to please and be agreeable without shewing our own Humours to others; but it is impossible without some regard to theirs. Yet this

Pleasure will be but faint and languid without a Mixture of both. This Mixture of freedom, observance, and a desire of pleasing, when rightly tempered, is the true Composition of Gallantry; of which whoever is compleat Master, can never fail of being both admired and beloved.

508 We examine not how long one has been a doing of a Work, but if it be well done, that only makes it valuable. Fast and slow are Accidents which are unknown, and forgotten; whereas well is permanent.

509 There are but few who are capable to examine the Reasons and Circumstances; but most judge by the Event: And therefore a successful Man never loses Reputation. A happy End crowns all, tho' wrong Means may have been used for attaining to it.

510 To know how to refuse, is as important as to know how to bestow.

511 Not only he is covetous that is ravenous after what is anothers; but he that is too close a hold-fast of his own.

512 We must not neglect the outside (Cloaths;) we should always so order it, that the first Impressions may turn to our Advantage, and dispose People the better to relish the Sentiments of our Mind, and the agreeable Products of our Fancies.



513 A Man who would gain on Affections, should carry tokens of Modesty in his Countenance and Behaviour. He cannot draw Envy unless he appears possessed in a good Opinion of himself; and on the contrary, he cannot but be pleasing to Company, if instead of appearing fierce and positive, he gives them marks of Esteem and Submission.

514 All must appear natural in a Gentleman; and nothing must savour of Art and Affectation.

515 Persons of great Leisure make more Ceremonies, than People who are more busied.

516 It is a piece of intolerable Incivility when People deign not to speak, and seem to testify by a slighting silence, that it is not in such Company as this, where they will utter what they know.

517 The Vulgar hath many Heads and Tongues, and by Consequence many Eyes also (to spy Defects;) let a bad Rumour slip amongst these Tongues, that alone is enough to blemish the highest Reputation: and if that Rumour turn into a Nickname, farewell all the Esteem a Man hath acquired.

518 Our Actions take the Character of the Humour we are in (at the present) when we do them.

519 To discover ones Thoughts, is to open the Gate of the Fort of the Mind: Here it is that politick Enemies give the Assault, and most frequently with Success too. When once the Passions are known, all the Avenues and Sally-Ports of the Will are known; and by Consequence, it may be commanded upon Occasion.

520 Conversation is of great Weight; Manners, Humours, Opinions, nay, and Wit, are insensibly communicated. So a hasty Man should frequent the Company of one that is patient; and every one his Contrary. By this Means they will, without any Labour, attain to a fit Temper.

521 Some trust so much to their Merit, that they take no Care to make themselves to be beloved. But the wise Man knoweth well, that Merit hath a great Compass to fetch, when it is not assisted by Favour.

✓ 522 In Prosperity Men have many Friends, and all Things at a cheap Rate. It is good to lay up somewhat for bad Weather, for there is want of every Thing in Adversity. You will do well not to neglect your Friends; a Day may come, when you will think your self happy to have some, whom you care not for at present.

523 Clownish (ill-bred, unfinished) People never have Friends; neither in Prof-

Prosperity, because they know no body; nor in Adversity, because then no body knows them.

§24 Civility is a chief part of the Knowledge how to live; it is a kind of Charm that attracts the Love of all Men; whereas Clownishness makes one hated and despised: For if Incivility proceed from Pride, it deserves to be hated; if from Brutishness, it is contemptible. Too much does better in Civility, than too little. Civility has that Advantage, that all the Glory of it rests upon its Author.

§25 Affectation is as insupportable to others, as it is painful to him that uses it; who lives in a continual Martyrdom of Constraint, that he may be punctual in all Things.

§26 It is far better Policy to publish the Obligations that one hath to People, thereby to stir up others to oblige us also. To speak often of Favours received from Persons, is to court the like from those that are present; it is a selling the Credit of the one to the other. Thus a prudent Man ought never to publish Disgraces and Failings, but always Favours and Honours.

§27 There is as much Skill shewed in a Physician (sometimes) in not prescribing, as in prescribing; and sometimes the Excellency of the Art consists in applying no Remedy. There is no better Remedy for some Disorders (in the Life of Man) than to let them



them alone ; for at long-run they stop of themselves.

528 To succeed well, one must have his lucky Day. Wit hath its Days ; Genius its Character, and all Things their Star. When it is your Day, you are not to lose a Minute.

529 In all Things there is somewhat that is good, and especially in a Book, which is commonly made with Study: Some are of so awkward a Mind, that amongst a Thousand Perfections, they will hit upon the only Fault that is to be found, and speak of nothing else; as if they were the Common-Sewers of the Filth of the Will and Wit of others; and for keeping a Register of all the Faults which they see.

530 The true Art of conversing, is to do it without Art, and Conversation (if it be betwixt good Friends) ought to be as easy as ones Cloaths.

531 Doubtless he had been counted a prating Fool, that should have told *Haman* he should have held *Mordecai's* Stirrup.

532 The willing Ear detracts as much, nay worse, than the virulent Tongue; this being the Tempter, the other but the tempted.

533 Be a Man never so good, if needy, the Worldling sets a mean Rate on him, thinking no Man need be poor, except he will himself; it is through want of Wit,  
or

or out of Abundance of Scrupulosity; both which he thinks deserves the Fool's Cap.

534 As good Water goeth by the Mill, as driveth it; (many excellent Men never come to be known.)

535 There goeth more than Desert to the gaining of Esteem or Advancement from the misjudging World.

536 *David* (1 *Chron.* 22. 14.) had gathered (as render'd by able Antiquaries into our modern Denomination) Six hundred eighty six Millions, two hundred sixty Thousand, and nine Hundred Pounds *Sterling*, towards the building of the Temple. There was gathered (saith *Cornelius a Lapide*) two Thousand Millions of Gold; a Sum scarce all *Europe* can make up; and (saith *Drexelius*) ten Thousand nine Hundred and eighty Waggon could not have carried, allowing each Waggon two Hundred and Fifty thousand Crowns.

537 All good Successes (or Qualities) put together, are not enough to obliterate one bad one.

538 Though Vice be cloathed in Cloth of Gold, yet a wise Man will still know it.

539 He that exceeds (by some good Quality or Fortune) finds always somebody that exceeds him.

540 If one enjoyed all Things, he would be disgusted with every Thing: Hope gives Life; and the glut of Pleasure makes the Life a Burthen.

541 Though the World be so full of Fools and Blockheads, yet no body believes himself to be one, nor so much as suspects it.

542 No Man is content with his own Condition, though it be best; nor dissatisfied with his Wit, though it be the worst.

543 The remembring to have seen a Thing imperfect, takes from one the Liberty of thinking it pretty when 'tis finished. Let every skilful Master then have a Care not to let his Work be seen in *Embrio*; let him learn of Nature, not to expose them, 'till they be in a Condition of appearing.

544 It is to be observed in some, that they might be worth much, if they would supply a little Defect. To some, Seriousness is wanting; for fault of which, great Qualities have no Lustre in them. To others, sweetness of Carriage; a Defect, which those that frequent their Company soon discover, and especially in dignified Persons. In some more Briskness is desired; and in others more Reservedness. It were easy to supply all these Defects, if one minded them;



them; for Reflection may turn Custom into a second Nature.

545 'Tis good to have Understanding, but not a Flux at the Mouth. Too much Reasoning looks like Jangling. A solid Judgment, that reasons no more than what is fit, is much better.

546 It signifies little to be known among Fops, and prudent with Fools; we are to speak to every Man according to his Character.

547 To suffer Raillery, is a kind of Gallantry; but to use it, is a sort of Engagement. He that can suffer it, passes for a Man of great Stock, (good Nature, Gaiety and Innocence;) whereas he that is nettled at it, provokes others to nettle him the more. The best way is to let it pass, without making too much on it. There is nothing that demands so much Circumspection and Skill. Before one begin, he ought to know the Reach (and Temper) of him with whom he intends to make himself Merry.

548 Not to pursue one Point, is a Fault either of Inability or Levity. If the Design be good, why should it not be accomplished? If it be bad, why begun? Let a Man of Parts then, kill his Game; and let him not stop at starting of it.

549 There is nothing easier, than to deceive a good Man. He that never lies, easily

sly believes; and he that never deceives confides much. To be deceived, is not always a sign of Brutishness, for Goodness is sometimes the Cause of it.

550 Some so well metamorphose Favours, that it seems they do them, even when they receive them. There are Men of such Parts, that they oblige by asking, because they transform their own Interest into anothers Honour. That is in reality a great Dexterity; but it would be a greater still, to see into it, and to baulk such a foolish Bargain, by giving them back their Civilities, and every one retaking his own.

551 Any Man is sufficient to be an Enemy, but not a Friend: Few are in a Condition of doing Good, but all almost can do Mischief.

552 There may be more Reputation lost in one Day of Jollity, than gained by a long Course of Seriousness.

553 He were an arrant Mayor of *Queensborough*, that should send to the *Indies* for *Kentish* Oysters.

554 A good Man acts from a Principle of Love: Fear is the Comptroller only of those that would be bad.

555 The Rabbinical Rule cited in *Dru-sius* from Rabbi *Haurica*, is this; let a Man cloath himself beneath his Ability, his Children

dren according to it, and his Wife above it.

556 The Civil Law saith, no Man is Master of his own Body; and therefore Self-destroyers have not common Burial, and are after Death thereby disgraced, as such that have hinder'd the Commonwealth as well as themselves.

557 Shall it be counted gallant to die (and so for ever put my self out of Capacity of further Service) for my Country? And shall it not be as gallant to live, and lay out my self, Time and Abilities, on publick Services, within my Sphere?

558 At twenty Years of Age, the Will reigns; at thirty the Wit, at forty the Judgment.

559 I learned much of my Masters, more of my Companions, most of all of my Scholars.

560 Some Men have heard much Discourses about Morality, and have spoke much of it themselves, who yet are ignorant, that what we call the Passions, are those lively Motions which a Man feels in his Heart, and in his Bowels, when he fears, desires, and in his Anger. He is accustomed to speak of them, as of the Heavens, the Stars, and of all Things without him; and is not sensible of them by his own (feeling, in particular) Experience.

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561 The Necessity of being continually one with another, obliges Men at least to have all the Appearances of Virtue, which may render Society easy, (and in that consisteth good Breeding;) and usually they go no further than these bare Appearances; making Civility only to consist in an Habit of hiding ones Passions, and disguising his Sentiments, that so he may testify that Respect and Friendship for others, which most commonly he has not. So that Civility prejudiceth the substantial Part of Virtue; whereas it should be a Consequence of it; and like that Flower of Beauty, which naturally, (and not artificially) accompanies an healthful Body.

562 That which shews the Ridiculousness of our Compliments, are the serious Transactions of Business; where the Language is wholly changed; and where the least Interest is disputed with them, unto whom the Moment before we seemed willing to have granted every Thing.

563 Civility consists more in abstaining from what may be troublesome to others, in being gentle, modest and patient (but not sheepishly bashful,) than in speaking much, (flattering) and using much cringing. One obliging Word, well placed, gains more upon us than all the great Compliments with which some Country Gentlemen do oppress us. They who equally  
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cares and honour all Men, oblige none (but weak Persons, and Women) and have nothing whereby to signify their true Friendship.

564 But the worst sort of Civility, is that which consists in constrained and forced Kinds of Gestures; that methodical Civility which appears only in the Forms of some starched Compliments, and impertinent Ceremonies, and which are more ungrateful than natural Clownishness. This Affectation to do all Things in Mode and Figure, is one of the principle Characters of a Pedant. And for this Reason Scholars ought, above all Things, to avoid it. For since their Condition restrains them, for the most part, from conversing with great Men, which requires an extreme Politeness; I think that their Civility consists chiefly in knowing how to hold their Peace, without affecting Silence; and in speaking nothing but what they know, and as much as Charity requires, for the Instruction and Satisfaction of their Neighbours: And as for other Things, to speak and act just like other Men.

565 Eloquence consists not in speaking fine Words, but in giving Weight to good Reason.

566 I more value a Peasant, who knows of what Corn the best Bread is made, and how this Corn is made to increase; than a

Philosopher, who reasons only upon Goodness, Perfection, and Infinity, without ever descending lower (and bringing it to Use.)

567 The young *Romans* must needs have been very soon fit to act and manage their Affairs, since at fourteen Years they were out of Tuition; were accounted grown Men at eighteen; and took their Place, and argued freely before the Magistrates.

568 Man naturally is an Enemy to Cruelty; he cannot enter in Choler and Rage, without doing himself a Violence; and he degenerates into Bestial (or Devilish) every Time he breaks forth into Fury.

569 The most glorious Actions are not always the most dangerous. An Affliction is often more difficult to get the Mastery of, than an Enemy. And I question if a Man deserves not more to be renowned for enduring Death with a firm Resolution in his Bed, than for despising it in a Battel.

570 Fraud is a Discovery of Weakness; and we must confess our selves conquered, when we are fain to use shameful Means to arrive at our Designs.

571 Man never acts so purely, but that he has some Respect to his own Person.

572 I give Thoughts Words, and Words Truth, and Truth Boldness. He whose honest Freedom makes it his Virtue to speak  
what



what he thinks, makes it his Necessity to think what is good.

573 I will not be ashamed of my shortness of Stature: What I made, or can mend my self, I may blush at; but what Nature put on me, let her be ashamed for me; I have nothing to do with it.

574 I hear a Man speak a quick Thing with a great deal of Smartness, which Thing has nothing in it but a meer flash of Fancy: Shall I then believe such an one to be a Man of Sufficiency? No, I rather judge the contrary; for his Thoughts are so quick, that they fly before his Business. Although, indeed, it be a fine shining Thing in a Man, to hit off the very Knot of a Matter at first Stroke; yet if it be concerning only trifling Subjects, that Quickness is but Levity, which is a very indifferent Qualification towards the making up a Man sufficient for Business.

575 What a short-liv'd Greatness dost thou endeavour for, thou ambitious Busybody? How small a Room will thy Name fill in a Chronicle? When the most famous of thy Exploits will not be eminent enough to make Since's in an Almanack, which a Blazing-Star, Earthquake, Plague, or some eminent Misery of Mankind will do.

576 It is a Custom (saith *Pliny*) not less usual, than unjust, that the same Counsels, good or bad, are so called, only as they

succeed or miscarry. Hence it comes, that the same Actions are variously named, discreet, or vain, bold or mad.

577 Let a Physician's Miscarriage come from Tenders, Patients, the jugglings of the Disease, late Applications of Means, or Inconstancy under the timeliest; as from any of these, besides many more it may; yet it shall be surely censured on the Physician's Weakness, Inadvertency or Rashness. On the contrary, blind Success shall carry the Credit from the most knowing Advice. The word Fortunate Physician comprehendeth all Abilities, and is enough to make a Tooth-drawer or Corn-cutter pass for a general Physician; and a Carduus-Posset for an universal Medicine.

578 I will not be angry with the World, if she deny me her Rattles and Toys (for such are the best of her Wares) because I will not go to the Price of them. Let her keep Wealth or Repute, if necessary Sleeps, and quiet Safety must be exchanged for them.

579 'Tis the sad Condition of Mankind, that its Happiness here is, for the most part imaginary, but its Grief real.

580 Let Men but examine their own Breasts, I am sure they would expect more Mercy as Authors, then they afford as Readers.

581 Chri-

581 Christianity commandeth us to pass by Injuries ; and Policy, to let them pass by us.

✓ 582 It is rustick Simplicity to esteem Men, not according to God's making, but the Taylors.

583 He that will believe none but himself, let him give others Leave to be of the same Mind.

584 Impossibles concern not our Desires ; nor Unavoidables our Fears ; nor Things past remedy our Sorrows.

585 It is in the height of our Prosperity that we should chiefly consult our Friends, and allow them more Authority over us, than at other times.

586 Nothing can be graceful (in us) that lays a Force upon (our particular) Nature. There is nothing more becoming in human Life, than an Equability and Congruity of our Actions and Words ; which if ever we depart from, and pass to the Affectation of another Man's Nature (or Way) we lose our own. We should in our Lives make our selves all of a Piece.

587 Wise Men say of inconvenient and ill-grounded Friendships, 'tis better to unstitch, than to tear them all to Pieces on a sudden.

588 Men are more sensible of the want of Liberty, than of the Enjoyment of it.



589 Wheresoever any Thing shall be required in Friendship, which does not stand with Honesty, in that Case Religion and Faith must take Place of Friendship.

590 It is said that the Climates that are most agitated with Winds, produce more Fools than other Climates do.

591 A Man may travel a long way in the Sciences in his Life-time, if he rise but betimes, and spur on all his Life-time with Diligence.

✓ 592 The *Persians* erred not, when they said, that the second Vice was lying, the first being that of owing Money.

593 A Man that is of Judgment and Understanding, shall sometimes hear ignorant Men differ, and know well within himself, that those which so differ, mean one and the same Thing, and yet they of themselves would never agree.

594 A Man that studieth Revenge, keeps his own Wounds green, which otherwise would heal and do well.

595 Nakedness is uncomely as well in Mind, as in Body; and it addeth no small Reverence to Men's Manners and Actions, if they be not altogether open.

596 It is good that a Man's Face gives his Tongue leave to speak; for the Discovery of a Man's self by the Tracts of his Countenance, is a great weakness and betraying,

ing, by how much it is many times more marked and believed than a Man's Words.

597 It is of greater concernment for the steering the Course of our Lives, to understand the Genius of the Age we live in, than to be acquainted with the Mind of *Plato* or *Aristotle*.

598 He invites future Injuries, who rewards past. It is an argument of a low Spirit, to be obliged by Discourtesies. The love of no Creature, except the ignoble Spaniel, is confirmed by a Cudgel.

599 It is more than probable, that he is Master of but few Deserts wherewith to set up the Credit of his Name, that must lay the Foundation of his own in the Ruins of another.

600 The loss of Time is irreparable; and therefore the profuse Spenders thereof are the worst of Prodigals.

601 He that loseth his Morning Studies, gives an ill Precedent to the Afternoon, and makes such an hole in the beginning of the Day, that all the winged Hours will be in danger of flying out thereat.

602 Let him that hath dedicated himself to the Muses Service, study such things as are of Use, rather than Ostentation; and rather with the Bee, endeavour to gather Honey, than like the silly Butterfly, to paint its Wings.

603 The noblest Works and Foundations, have proceeded from childless Men, which have sought to express the Images of their Mind, where those of the Body have failed. And since they have not Children to perpetuate their Names, they hope to do it thus; for all aim at Perpetuity.

604 The illiberality of Parents in allowance to their Children is an harmful Error, makes them base, acquaints them with shifts, makes them sort with mean Company; and makes them surfeit more when they come to Plenty; and therefore the Proof is best, when Men keep their Authority towards their Children, but not their Purse.

605 The Election of a Vocation should be guided by a due Consideration of a Child's Parts, natural Capacities and Aptnesses; not by his petty Inclinations and childish Desires; for the Child understandeth not the Matter, and will be taken with such things now, as the Man will not like hereafter. Every Child that loves Sugar-plumbs, may not be fit to make a Confectioner.

606 Grave Natures, led by Custom, and therefore constant, are commonly loving Husbands.

607 A Man that hath no Virtue in himself ever envieth Virtue in another; for being out of hope to attain to the others Virtue,



tue, he will seek to come at even hand by depressing him. Besides, an ill Man judging of others by what he findeth in himself, will be inclinable to think the others Virtue is Hypocrisy, and so will be apt to speak ill of him, and look upon all his Actions on the worst side.

608 Unworthy Persons are most envied at their first coming in, and afterwards overcome it better; whereas contrariwise Persons of Worth and Merit are most envied, when their Fortune continueth long: For by that time, tho' their Virtue be the same, yet it hath not the same Lustre (for the Expectation is expired, and Admiration ceaseth;) for fresh Men grow up that darken it.

609 It is an assured Sign of a worthy and generous Spirit, whom Honour amends.

610 There be Men, that in their Nature do not affect the Good of others; the lighter sort of Malignity turneth but to a Crossness or Frowardness, or Aptness to oppose or dislike: But the deeper sort, to Envy and meer Mischief.

611 A little Philosophy inclineth Man's Mind to *Atheism*; but depth of Philosophy bringeth Men's Minds about to Religion again; for while the Mind of Man looketh upon second Causes scattered, it may sometimes rest in them and go no further; but when it beholdeth the Chain of them con-

federate and linked together, it must needs fly to Providence and Deity.

612 It is strange how long some Men will lie in wait to speak somewhat they desire to say, and how far about they will fetch, and how many other Matters they will beat over to come near it; it is a thing of great Patience, but yet of great use.

613 Repetitions are commonly loss of time; but there is no such gain of time, as to repeat often the State of the Question; for it chaseth away many a frivolous Speech as it is coming forth.

614 Doth nothing look like Reverend Truth that is not drest in *Aristotles* Ruff; that doth not dance in Mode and Figure; or proceed from the Tripod of a Syllogism? Without doubt the rattling of *Ergoes* contributes no more to labouring, and almost baffled Reason, than the *Irish* Kettles to the Moon under an Eclipse.

615 It is the constant Humour of the People, to love the Jigg better than any good or serious Part of the Play.

616 Many subtle and airy Wits have rarified their Contemplations into such thinness, that they have vanished into nothing: but Things and Actions are ever the best furniture and directors of Conceptions; whilst the Mind by itself towering meerly by the strength of its own Notions, either  
loses

loses itself in its height; or falls down out of weariness.

617 Justice without Mercy, were extream Injury; and Pity without Equity, plain Partiality: And it is as great Tyranny not to mitigate Laws, as Iniquity to break them.

618 He that desireth to get Riches, must stretch the string that will not reach, and practise all kind of gettings.

619 All Women should be as *Cæsar* would have his Wife, not only free from Sin, but from Suspicion of it also.

620 The proceeding upon somewhat conceived in Writing, doth for the most part facilitate Business.

621 Some Formalists are so close reserved as they will not shew their Wares, but by a dark light; and seem always to keep back somewhat: and when they know within themselves, they speak of that they do not well know, would nevertheless seem to others to know of that which they may not well speak.

622 Some help themselves with Countenance and Gesture, and are wise by Signs, as *Cicero* saith of *Piso*.

623 Some think to bear it, by speaking a great Word, and being peremptory; and go on, and take by admittance that which they cannot make good.

624 Some



624 Some are never without a Distinction, and commonly by amusing Men with a subtilty (till the Thread of Discourse be lost) blanch the Matter. Generally such Men in all Deliberations, find ease to be of the Negative side, and affect Credit to object and foretel Difficulties: For when Propositions are denied, there is an end of them; but if they be allowed, it requireth a new Work; which false Point of Wisdom is the Bane of Business.

625 Some whatsoever is beyond their reach will seem to despise, and make light of it, as impertinent or envious; and so will have their Ignorance seem Judgment.

626 The communicating of a Man's self to his Friend, works two contrary effects; for it redoubleth Joys, and cutteth Grievs in halves.

✓ 627 Whosoever hath his Mind fraught with many Thoughts, his Wit and Understanding do clarify and break up in the communicating and discoursing with another. He looseth his Thoughts more easily, he marshalleth them more orderly, he seeth how they look when they are turned into Words: Finally, he waxeth wiser than himself, and that more by an Hours Discourse, than by a Days Meditation.

628 A Man were better relate himself to a Statue or Picture, than to suffer his Thoughts to pass in Smother.

629 *Aristotle*

629 *Aristotle* observed, That it was the Properties of a Fool, to be always judging of all sorts of Things; to determine hastily without consulting Reason; not to make use of present Goods; and never to study the Knowledge of what may make a Man happy in this World. I shall add to the Reflection of that great Person; that there is no Folly like that of a Man, who being not ignorant in what the Good and Felicity of this Life consists, yet leads a very irregular Life.

630 Perfect Wisdom does not so much consist in diving into the deepest Sciences; as in framing a Correspondency in a Man's Designs, Words, and all his Enterprizes. 'Tis a great mark of Wisdom, for a Man to embrace only that which is good in itself, instead of trifling away his Time in discovering the Mysteries and secrets of Nature: To moderate the impetuous Sallies of Passions, instead of making fruitless Speculations and unprofitable Discourses: To Study the Art of Self-content; and to defy all Dependence on Fortune.

631 To live contentedly, it suffices that a Man have a transcendent Soul, which indifferently contemplates good and bad Fortune; which esteems only that which is to last eternally; which does her utmost to become like God; and therein finds her Repose, Joy and Happiness.

632 Accustom

632 Accustom your self to do well upon all Occasions; there is nothing more dearly kept up, than Reputation. Reputation is not acquired without good and happy Chances: but for the Preservation of it, a Man must be expert, and not spare any trouble or care.

633 It is much better not to be subject to Discontent, than to receive much Consolation.

634 All the Joys in the World cannot take one gray Hair out of our Heads; but there needs only some disturbances of Mind to make us hoary before our time.

635 True Devotion doth not consist in Tears and tender Passions, and overflowings of sensible Joys, which may be felt even by such as pray to Images and false Deities; but true Devotion consists in a ready and well disposed Will to serve and obey God, and abstain from all Sin. God is known and worshipped by Faith, and not by Sense.

636 Gratitude is natural; to acknowledge Benefits received; and to be ready to requite them. And the contrary is monstrous and universally abhorred.

637 It will not suffice, that we in general endeavour to reform and keep under our Appetites and unruly Passions; for corrupt Nature is well enough pleased with all the Apparel and Formalities of Mortification, Self-denial, and Victory over sinful Passions; and Philosophers grow in love with the fair  
Ideas



Ideas of Virtue in this pompous attire: and many in this have deceived themselves, and boasted of Conquest over their evil Inclinations, because they find not in themselves an Aversion to Virtue and good Desires. But when it comes to a Tryal indeed, and they are no longer to fight with the notion of Sin in general, but with a present urging Lust, with a pressing Uneasiness and Necessity, with some Provocations to Anger or to Impatience; then it appears how vain, how weak and insignificant were their great Thoughts and fine Resolutions.

638 Men's talkativeness for the most part proceeds from something of Pride; for they commonly speak to teach others, and to shew their own Wisdom and great Parts. Every one thinks he knows much; and to make it appear, and to be thought somebody, he commonly outs with more than he knows.

639 It has been observed by Men of great Experience, that a great Talker was never very good, or never persevered to be so.

640 Some love Virtue more for its Glory than its Goodness sake: they aspire after God, because it is a thing high and transcendent; they live a strict and severe Life, because it denotes a brave and generous Spirit; they preserve inward Peace, because it is pleasant: They enquire after the way  
to

to Heaven, and to that purpose consult many Books, that they may enlarge their Knowledge, and satisfy their Curiosity; and they walk in the narrow way to Perfection, that they may delight in themselves, and admire their own Excellencies. All this these Men do for to please and magnify themselves: When they think most of all to serve God, they only serve their own Pride; and when at last they shall expect great Rewards, they shall find their Hands empty of good Works; and their Hearts full of nothing but Self-love. God is therefore to be sought with Humility, with singleness of Heart, and a sincere Spirit; he is to be loved above all things, and for his own sake.

641 I have often been astonished at some Gentlemen, who practise Virtue at Home, and Vice in Company, who betrayed their Conscience to avoid a Blush.

642 Guilt is the natural Concomitant of a heinous Crime; which so soon as ever a Man commits, his Spirit receives a secret Wound, which causeth a great deal of Smart and Anguish. For Guilt is restless, and puts the Mind of Man into an unnatural Working and Fermentation, never to be set right again but by Repentance.

643 Our

643 Our Affection to others gives us a share in their Happiness; and so becomes an addition to our own. Nay, I believe the generous Congratulation may be improved to exceed the Occasion, and make a Man more happy than those he rejoices for.

644 Commiseration has a mixture of Satisfaction, as well as Trouble in it. By this a Man in Conscience does the Office of a Friend; that he is of a generous and human Disposition. These Thoughts make the Pleasure of the Sympathy equalize the Trouble; if the Person be not very near, or the Calamity very great which we are concerned for.

645 Love naturally arises from likeness of Disposition. Our imitation of another, is an unquestionable proof that we value his Person, and admire his Choice; which lays a kind of an Obligation for a Return. Such a Consent of Wills, such an Uniformity of Desires, does as it were incorporate distinct Essences, and makes us almost the same thing with another; so that as long as he has a Regard for himself, he must have one for us too.

646 I scarcely ever heard of any Heroes (excepting *Hercules*) but did more Mischief than Good. These over-grown Mortals commonly use their Will with their Right-hand, and their Reason with their Left. Their Pride is their Title, and their Power  
puts



puts them in Possession. Their Pomp is furnished from Rapine, and their Scarlet died with Human Blood. To drive Justice, and Peace, and Plenty before them, is a noble Victory; and the Progress of Violence goes for Extent of Empire.

647 What is *Cæsar* the better for our knowing he was called so? Was it worth his while to charge in fifty Battels, only to leave a few Letters of the Alphabet behind him.

648 Supposing a Man's Memory never so honourably treated at *Japan*; if he was not to come there, nor receive Intelligence of the Respect, What would he be the better for it?

649 Do what you can, your Memory will be much confined, and as it were banished from the greater Part of the World. You are absolutely lost to all Ages before you: And as for the rest, if you were a Prince, you would be farther unknown than known, which makes your Obscurity greater than your Renown. What Tribute of Honour had the Four Empires from *China* or *America*? How many Nations have there been, which never so much as heard of the *Roman* Empire? Alas what can a private Man expect at this rate? what a slender Portion must fall to his share.

650 Musick (when rightly ordered) cannot be preferred too much; for it recreates and exalts the Mind at the same time. It composes the Passions, affords a strong Pleasure, and excites a nobleness of Thought.

651 Life was given for noble purposes: As therefore we must not part with it foolishly, it must not be thrown up in a Pet, nor sacrificed to a Quarrel, nor whined away in Love. Pride and Passion, and Discontent, are dangerous Diseases to die of. We are listed under Providence, and must wait till the discharge comes: To desert our Colours will be of more than mortal Consequence.

652 A Death-Bed Figure is certainly the most humbling sight in the World: To set in so dark a Cloud, and to go off with Languor, Convulsions and Deformity, is a terrible Rebuke to the Pride of human Nature.

653 When outward Causes concur, the Idle, the Anxious, and the Unfortunate, are soonest seized by this Infection. At such a time, a Man should awaken himself, and immediately strike off into Business, or innocent Diversion. Next to Religion, there is nothing like a vigorous Mind.

654 A resemblance in Humour or Opinion, a Fancy for the same Business or Diversion, is oftentimes a ground of Affection. This confirms them in the good Opinion of themselves; and therefore they seldom fail

faal of being grateful to the Occasion. Nature (like *Narcissus*) is strangely taken with its own Reflection. A Conformity of Opinion, and Desire, looks like a Multiplication of ones self. A Man sees his own Being, as it were, doubled and extended in his Friend, and then 'tis no Wonder if he love him.

655 Friendship has a noble Effect upon all Accidents and Conditions: It relieves our Cares, raises our Hopes, and abates our Fears; it doubles our Joys, and divides our Grievs. A Friend who relates his Success, talks himself into a new Pleasure; and by opening his Misfortunes, leaves part of them behind him.

656 A Man by tumbling his Thoughts, and forming them into Expressions, gives them a new kind of Fermentation, which works them into a finer Body, and makes them much clearer than they were before.

657 There are many awakening Hints and Rencounters in Discourse, which (like the Collision of hard Bodies) make the Soul strike Fire, and the Imagination sparkle; Effects not to be expected from a solitary Endeavour.

658 The Advantage of Conversation is such, that for want of Company, a Man had better talk to a Post, then let his Thoughts lie smoaking and smothering in his Head.

659 He



659 He who depends only upon his own Experience, has but a few Materials to work upon. He is confined to narrow Limits, both of Place and Time; and is not fir to draw a large Model, and to pronounce upon Business which is complicated and unusual.

660 To take Measures wholly from Books, without looking into Men and Business, is like travelling in a Map, where though Counties and Cities are well enough distinguished, yet Villages and private Seats are either overlooked, or too generally marked for a Stranger to find.

661 I don't think Courage altogether so well tried in a Field, as at a Stake: Because in a Battel, the Examples of Resolution, the encouraging Musick, the universal Tumult, will scarcely give a Man Leave or Leisure to be a Coward: Besides, the Hopes of escaping are no mean Support. But in Martyrdom there is the Certainty of Death, the Terror of the Execution, and Ignominy of the Punishment: And besides all this, Leisure and cool Thoughts, to contemplate the Melancholy Scene. In Earnest, these are all trying Circumstances, and make the Disparity of the Proof very visible.

662 To bear Sickness with Decency, is a noble Instance of Fortitude. He that charges an Enemy does not shew himself

more Brave, than he that grapples handsomely with a Disease.

663 To be pleased with Gawdiness in Habit, with Gingles and false Ornaments in Discourse, with Antick Motions and Postures, is a sign that the Inclinations are trifling, and the Judgment vulgar and unpolish'd.

664 The End of Pleasure is to support the Offices of Life; to relieve the Fatigues of Business; to reward a regular Action, and encourage the Continuance. None are allowed this Privilege, but such as keep within the Order of Nature.

665 People at first, while they are young and raw, and soft-natured, are apt to think it an easy Matter to gain Love, and reckon their own Friendship a sure Price of another Man. But when Experience shall have once opened their Eyes, and shewn them the hardness of most Hearts, the hollowness of others, and the Baseness and Ingratitude of almost all; they will then find, that a Friend is the Gift of God; and that he only who made Hearts, can unite them. For it is he who creates those Sympathies and Suitablenesses of Nature, that are the Foundation of all true Friendship; still it is an invisible Hand from Heaven that ties the Knot, and mingles Hearts and Souls by secret and unaccountable Conjunctions.

666 Working upon the Affections is the most usual and most effectual way to prevail with Men, who for the Generality, are one Part Reason, and nine Parts Affection: So that one of a voluble Tongue, and a dextrous Insinuation, may do what he will with vulgar Minds, and with wise Men too, at their weak Times.

667 We shall generally find, that the most excellent Books in any Art or Science, have been still the smallest and most compendious; and this not without Ground; for it is an Argument that the Author was a Master of what he wrote, and had a clear Notion, and a full Comprehension of the Subject before him. For the Reason of Things lies in a little Compass, if the Mind could at any time be so happy as to light upon it. Most of the Writings and Discourses in the World are but Illustration and Rhetorick; which signifies as much as nothing to a Mind eager in Pursuit after the Causes and Philosophical Truth of Things.

668 It is the Work of Fancy to enlarge, but of Judgment to shorten and contract; and therefore this must needs be as far above the other, as Judgment is a greater and nobler Faculty than Fancy or Imagination.

669 In all Parables, two Things are to be considered, First, the Scope and Design of the Parable. Second, The circumstan-  
tial



rial Passages, serving only to compleat, and make up the Narrative. Accordingly, in our Application of any Parable to the Thing designed and set forth by it, we must not look for an absolute and exact Correspondence of all the Circumstantial and subservient Passages of the Metaphorical Part of it, with just so many of the same, or the like Passages in the Thing intended by it; but it is sufficient that there be a certain Analogy or Agreement between them, as to the principal Scope and Design of both.

670 While a Man is engaged in any sinful Purpose through the Prevalence of any Passion, during the Continuance of that Passion he fully approves of whatever he is carried on to do in the Strength of it; and judges it under his present Circumstances the best and most rational Course that he can take.

671 *Des Cartes* prescribes excellently well for the Regulation of the Passions, viz. that a Man should fix and fore-arm his Mind with this settled Persuasion, that during that Commotion of his Blood and Spirits, (in which Passion properly consists) whatsoever is offered to his Imagination in favour of it, tends only to deceive his Reason.

672 If a Man be Penitent, his Repentance stamps his Absolution effectual. If  
not,

not, let the Priest repeat the same Absolution to him Ten thousand Times; yet for all his being absolved in this World, God will condemn him in the other.

673 Though Reason is not to be relied upon, as a Guide universally sufficient to direct us what to do; yet it is generally to be relied upon, and obeyed, where it tells us what we are not to do.

674 Where the Matter of a Law is a Thing not Evil, every Law of Man is virtually, and at Second-Hand, the Law of God also; for as much as it binds in the Strength of the divine Law, commanding Obedience to every Ordinance of Man.

675 We have neither made the Laws, nor the Customs, and so have no Right to reform them. Every one in Particular has his own Sense, and his own Conduct; and every Nation has its proper Customs; it is our Duty to conform our selves to those of our own Country, it being more reasonable that we should comply with many, than to expect that many should comply with us.

676 Nature has made some Men amiable; these are happy, and have nothing more to do, but let her act freely. But if she has made us melancholy, let us correct her Imperfections, by habituating our selves to Mirth and Gaiety; and by keeping a continual

H

tinual

tinual Guard, we shall at last wholly prevail against them.

677 The Love which Men have for us, is a Snare wherein the whole World is catched; and even when a Person has no Qualities to recommend him, if by his Perseverance, and continual Application, he makes us believe that he loves us, and is wholly at our Service, we can hardly deny him our Affection.

678 Never was there any one found to continue always of the same Mind. The Pleasures and Wishes of our Infancy have no Resemblance with those of our Youth: Those of our Youth are very different from those of our middle Age; and those last from those of our old Age. Those who observe exactly their Temperament, must acknowledge that they do not find themselves of the same Humour after Dinner, as before.

679 Our Temperament, and the Easiness of our Humour, do extremely contribute to the rendering us accomplish'd. A Man naturally cholerick and proud, may appear pleasing and civil, by the Effect of his Reason; but it is distastful to keep a continual Guard over himself; and a very long Habit is requisite to subdue those Passions which are innate. If I might have my Choice, I would here chuse this rich

Present



Present of Nature before all Recompences of Philosophy.

680 If the Motive that excites us to endamage another, aims only at particular Profit, (which is the End that Men propose in punishing) or the publick Advantage, (which is that of Ministers of Justice) it is both reasonable and just. But if it tend to the Hurt of the Person; that is, if it be a Desire of Revenge, and to reap our Satisfaction from the Pain or Vexation which the Party suffers, it is a Motive malicious, cruel, brutish, and no way becoming a Man.

681 Our Inclinations are so fixed to the Constitution of our Being, that we may as well change the one as the other. True it is, there is a kind of Alteration of our Temperament; and that when the Blood is cool, we are not so vehement and furious, as in the Heat and Impetuosity of Youth; but that this Change is sufficiently prevalent, entirely to destroy our Inclinations; or that the Coolness of our Blood extinguishes our predominant Passions, is that which I could never observe. 'Tis my Opinion, that neither Age, nor Exhortation, nor Promises, nor Punishments, can correct our wicked Inclinations, when they are natural; for then they withstand all Things, except the God of Nature only. That which persuades People to the contrary is this, because

they believe, that when the Inclinations are wearied or repulsed for a Time, they are quite destroyed. For my Part, I know not how to call that Man merciful, who is weary of being cruel.

682 He that should deprive a Man of all the Delights and Happiness which he receives from his Imagination, and should only leave him those which he really enjoyed, would render him miserable the greatest Part of his Time; or would at least abridge him of a considerable Share of his Felicity.

683 Could we discover what lies concealed in the Folds of Man's Heart, we should find in the Breast of the most prudent and pious, Sentiments altogether strange and surprizing.

684 Who can live without Friends (says *Aristotle*) though he enjoyed all other Felicities? If some Deity (says *Cicero*) should place us in a Solitude, the most delightful and abounding in Plenty, upon this hard Condition, that we should have no Communication with any Person whatsoever, would it not be impossible to lead a Life so ungrateful and wearisome? Which proceeds from hence, that Man having an invincible Inclination to expand himself beyond the Bounds of any Confinement, becomes a Trouble to himself, when he cannot gratify his Passions by imparting them to others.

685 As

685 As the Exercise of the Body (in Education) without that of the Mind, breeds a kind of (Savageness and) Insolence in us; even so the Exercise of the Mind, without that of the Body, maketh a kind of (Unactiveness) and Stupidity.

686 We have the original Root of Languages in our selves; and the Mouth is, as it were, a Case out of which all Words do issue; and into which are put, and distributed by the Author of Nature, the several Letters, as into a Box, from whence every Man (like to a Printer) takes them out when he pleases; composes them, and maketh up Words and Languages.

687 Such as are well versed in the Genius of Languages know, that the (Translation) of a perfect Discourse hath a great deal of Grace and Elegancy in all Countries; and contrariwise, a Thing ill-penned in one Language, is Nonsense, and absurd in all other.

688 A great Fortune is apt to swell the Vanity of a Man's Spirit from a Vapour to a Bubble.

689 If we could from one of the Battlements of Heaven espy all the Miseries of Men and Women upon the Earth, and hear their Groans and Shrieks, we should be glad to be out of the Noise, and Participation of so many Evils.



690 Men have lost their Reason in nothing so much (as in Matters of) their Religion. The Religion of one seems Madness to another.

691 *Isa.* v. 25. In this one Verse are all the *Hebrew* Letters. And in *1 Pet.* iii. 19, 21. are all the *Greek* Letters.

692 It is a strange Thing to behold what gross Errors, and extream Absurdities, many (especially of the greater Sort) do commit, for want of a Friend to tell them of them; to the great Damage, both of their Fame and Fortune.

693 Where a Man cannot fitly play his own Part, if he have not a Friend (to do it for him) he may quit the Stage.

694 Strength of Nature in Youth, passeth over many Excesses, which are owing a Man 'till his Age.

695 If base Minds find themselves suspected once, they will never be true.

696 Some in their Discourse, desire rather Commendation of Wit, in being able to hold all Arguments, than of Judgment in discerning what is true; as if it were a Praise to know what might be said, and not what should be thought.

697 Some have certain Common Places, and Themes, wherein they are good, and want Variety: Which kind of Poverty is for the most part tedious; and when it is once perceived, ridiculous.

698 The

698 The honourablest Part of Talk, is to give the Occasion; and again to moderate, and pass to somewhat else; for thus, a Man leads the Dance.

699 It is good in Discourse, and Speech of Conversation, to vary, and mingle Speech of present Occasions, with Arguments; Tales with Reasons; asking of Questions with telling of Opinions; and Jest with Earnest: For it is a dull Thing to judge any Thing too far.

700 There be certain Things which ought to be privileged from Jest: Namely, Religion; Matters of State; great Persons; any Man's present Business of Importance; and any Case that deserveth Pity.

701 As the Water that springeth from the Fountain's-Head, and floweth into the filthy Channel, is not to be called clear, because it came from a clear Stream; so neither is he that descendeth of a noble Parentage, if he differ from noble Deeds, to be esteemed a Gentleman, in that he issued from the Loins of a noble Sire; for that he obscureth the Parents he came of, and discrediteth his own self.

702 It is not the Nature of the Place, but the Disposition of the Person that maketh the Life pleasant.

703 *Cræsus* with all his Wealth, *Aristotle* with all his Learning, all Men with

all their Wisdom, have, and shall perish, and turn to Dust.

704 Those that travel strange Countries, shall see more Wickedness, than learn Virtue or Wit.

705 If the Father be thoroughly angry upon good Occasion, let him punish, but not continue his Rage; for I had rather he should be soon angry, than hard to be pleased: For when the Son shall perceive that the Father hath conceived rather a Hate, than a Heat against him, he becometh desperate, neither regardeth his Father's Ire, nor his own Duty.

706 I have known many Fathers, whose over-great Love towards their Sons, hath been the Cause in Time, that they loved them not at all.

707 I my self had been happy, if I had been unfortunate in Time.

708 The Abby-Lubbers were wont to labour till they were cold; eat 'till they sweat; and lye in Bed till their Bones ached.

709 As the best Wine maketh the sharpest Vinegar, so the deepest Love turneth to the deadliest Hate.

710 Plant and Translate the Crabtree where, and whensoever you please, 'twill never bear sweet Apples.

711 He that questioneth much, shall learn much, (and content his Company much)



much) but especially, if he apply his Questions to the Skill of the Persons whom he asketh; for he shall give them Occasion to please themselves in speaking; and himself shall continually gather Knowledge. But let not his Questions be troublesome; for that is fit for a Poser.

712 There is but one Case, wherein a Man may commend himself with good Grace; and that is in commending Virtue in another, especially if it be such a Virtue whereunto himself pretendeth.

713 Discretion of Speech is more than Eloquence; and to speak agreeable to him with whom we deal, is more than to speak in good Words, or in good Order.

714 Men's Thoughts are much according to their Inclinations; their Discourse and Speeches according to their Learning and infused Opinions: But their Deeds are as they have been accustomed.

715 A Man that is young in Years, may be old in Hours, if he have lost no time; but that happens rarely.

716 Young Men are fitter to Invent than Judge, fitter for Execution then Counsel, fitter for new Projects than settled Businesses.

717 Men of Age object too much, consult too long, adventure too little, repent too soon, and seldom drive Business

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home to the full Period; but content themselves with a mediocrity of Success.

718 Young Men are too hot and rash; old Men too cold and slow: The middle Age therefore is usually best for Business.

719 Men are too apt to be concerned for their Credit (in Conference) more than for the Cause.

720 The usefulest Truths are plainest; and while we keep to them, our Differences cannot rise high.

721 A Man in Business must put up many Affronts, if he loves his own quiet.

722 There is a troublesome Humour some Men have, that if they may not lead, they will not follow; but had rather a Thing were never done, than not done their own way, tho' otherwise very desirable. This comes of an over-fulness of ourselves, and shews we are more concerned for Praise, than the Success of what we think a good Thing.

723 Nothing can be more base and inglorious, than a Gentleman only by Name, whose Soul is ignorant, and Life immoral.

724 Your Danger or Safety, must flow from a Principle within you; for though the Devil and the World, may and will tempt you, yet they have no Power to constrain you.

725 Every

725 Every Man is more inquisitive after the Blemishes than Beauties of a proud Person; whereas the humble and modest Man may pass silently and uncensured, with more real Faults and Indiscretions.

726 The more any Man seems to borrow from Books, he does thereby proclaim the meanness of his own natural Parts, which only and properly can be called his own.

727 He that loses a Day is dangerously prodigal; but those that dare mispend it, little less than desperate.

728 What Pleasure and Satisfaction has that Man, who has seen all the Curiosities in the World (by Travel) if he has studied nothing else but to please and pamper his own Appetite? All that we can say of him is, that he hath bestowed much Pains to no purpose, and bought his Sins and Vanities at a dearer rate than others.

729 There is a great difference between those who have been long rich, and descended from wealthy Ancestors, and those who have attained to Estates on a sudden, these last being more imprudent, more avaricious, and more insolent.

730 Men of middle Age, being equally alienated from the Confidence and Presumption common to the Young, and from the Fear and Distrust of the Old, they use Moderation in their Manners; and in their Judgment of Affairs, they deport themselves with



with Circumspection; and so have all the Advantages which are separate from Youth and old Age.

731 The sense of their feebleness and disability makes old Men covetous of amassing all means of support.

732 That Consideration in part renders them more covetous, because Plenty is the means to preserve Life; and in part, the pains they have sustained in the Accumulation, the little Hope they have to be able to do it in the short time which remains, and the easiness to lose the Riches they have already got.

733 Old Men having been long acquainted with the World, and often disappointed and deceived, they assure nothing, nor promise themselves any thing; shewing that they hold all things as Opinion and Doubt, and nothing of Science and Certainty.

734 Their Courage and Resolution of Mind is weak, because in their Lives they have had many cross rencounters and repulses, speaking always doubtfully, interpreting all things to the worst, and always representing to themselves the ill side; and sometimes construe ill, those things are done with a good Intention.

735 They desire to live more than young Men, because that desire is commonly of things furthest removed from us; so that Life being a thing which daily retires from them,

them, and having but little to enjoy, they desire what they want.

736 From hence it comes, that young Men, because they have not often been deceived, are so swelled with Hope, that they promise themselves all they desire (partly the Reason seems also because their Spirits are more lively, and their Blood more sweet) and also because their Hopes are greater than the Memory of Things past; for Hope regards what is to come, which is much greater in Youth, than the remembrance of past Objects; they are Cholerick and full of Hopes; Choler is the Cause they enterprize all things promptly; and the Hopes they have to compass their Affairs, makes them afraid of nothing, and to enter easily into a confidence of themselves.

737 Our Nation loves better, that a Person of Quality be indifferently accomplished in many Things, than extreamly skilful in one alone.

738 Those Men who have the Reputation of being Wits, are generally Men of a nimble and volatile Spirit; are impatient of laborious Studies, and their active Thoughts run over a thousand several Objects in a Minute, esteeming it a thing too painful, to fix long upon one. This renders them more capable to please, and to raise diversion out of every small Occurrence; and when in one Scene he has given you all  
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the delight he can, he shifts into another, never continuing any Discourse so long till it become disgustful. 'Tis this Humour (so conformable to the female Sex) which makes his Visits never unacceptable, and his Departure never without regret.

739 Nothing more engages the Affections of Men than a handsome Address, and graceful Language. Therefore let nothing be boyish, affected or distasteful.

740 The Hate of some, springs from the thirst of Vengeance; others from Fear that if we obtain what we pursue, we should be rendered more capable to oppress them (or do them a Mischief.) Now tho' the desire of Revenge be very violent, yet Fear pushes on our Enemy to oppose us with a greater Passion (because we generally love ourselves more than we hate others;) and it is much more difficult to effect a Change upon him who is thrust on by the former, than on him who is precipitated by the latter.

741 God is better served in resisting a Temptation to Evil, than in many formal Prayers.

742 People that are beautiful, commonly study rather Behaviour, than Virtue; and prove rather accomplished, than of a good Spirit.

743 Tale-bearers, that speak ill of others to you, will speak ill of you to others; and though they should be treated as Spies, yet



yet many times such Men are in great Favour; for they are ever extreamly Officious.

744 Small matters (as Ceremonies and Respects) win great Commendation; because they are continually in use; whereas the Occasion of any great Virtue cometh but on Festivals.

745 The Praise which cometh from the common People is usually false, and rather followeth vain Persons than virtuous. For the common People understand not many excellent Virtues: The lowest Virtues draw Praise from them: The middle Virtues work in them Astonishment or Admiration: But of the highest they have no Sense or perceiving at all: But Shews, & *Species Virtutibus Similes*, serve best with them.

746 Envy which is the Canker of Honour, is best extinguished, by declaring a Man's self in his Ends, rather to seek Merit than Fame; and by attributing a Man's Successes rather to divine Providence and Felicity, than to his own Virtue or Policy.

747 Too much magnifying of a Man or Matter, doth irritate Contradiction, and procure Envy or Scorn.

748 Tender and Delicate Persons, must needs be often angry, they have so many things trouble them, which more robust Natures have little Sense of.

749 Certain

749 Certain it is, that Ordnance was known in the City of the *Oxidrakes* in *India*; and was that which the *Macedonians* called Thunder and Lightning, and Magick. And it is well known the use of Ordnance hath been in *China* above two thousand Years.

750 Vain and Ambitious Persons, who have nothing of (truly) commendable in them, seek for outward Appearances and Submissions (Ceremonious Compliments, Respects, &c.) from others, to make themselves be valued.

751 He who will not use attention to what is said, cannot be named affable; no more than he, who constantly and harshly interrupts the Discourse of another, or who contradicts or divines what another would say. This last (divining or guessing) is a foolish Vanity and Desire to be admired for a nimble Conception, and a vast and comprehensive Understanding; but withal it implies Contempt of others.

752 Affability ought to be mixed with Sweetness and Severity; or to speak better, it ought to be as a mean betwixt these two extremities; so that the one may not render us a Terror to those who have any Affair with us, or the other too much debase us, and subject us to the Contempt which too great Familiarity generally produces; but that it may be full of Dignity, and agreeable,

ble, according to the quality of Affairs, Persons, and other Circumstances.

753 Never did I do an Action whereof Interest was the only Object, but that when I found myself alone, I was grieved and ashamed at the Poorness and Baseness of my Spirit.

754 There is besides the certainty of Evidence, a certainty of Adherence; of which may be made this comfortable use as to weak Believers, who suppose themselves to be faithless not to believe, when notwithstanding they have their Adherence. The Holy Spirit hath his private Operations, and worketh secretly in them, and effectually too, tho' they want the inward Testimony of it. Tell this to a Man that hath a Mind too much dejected by a sad sense of his Sin; to one that by a severe judging of himself, concludes that he wants Faith, because he wants the comfortable Assurance of it; and his Answer will be, Do not perswade me against my knowledge against what I find and feel in my self: I do not, I know I do not Believe: (Mr. Hooker's own words follow) Well then, to favour such Men a little in their Weakness, let that be granted which they do imagine, be it that they adhere not to God's Promises, but are faithless and without Belief. But are they not grieved for their Unbelief? They confess they are: Do they not wish it might, and also strive that  
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it may be otherwise? We know they do: Whence cometh this, but from a secret love and liking that they have of these things believed? For no Man can love those things which in his own Opinion are not: and if they think these things to be, which they shew they love them when they desire to believe them; then must it be, that by desiring to believe, they prove themselves true Believers; for without Faith, no Man thinketh that things believed are. Which Argument all the subtilties of infernal Powers will never be able to Resolve.

755 It is a kind of acknowledging the truth of a Jest, to seem stung and offended at it; whereas on the contrary, seeming to slight it (by a grave Silence, or a negligent Smile) we make others believe there is nothing in it; and so it passes without leaving any ill or disadvantageous impression of us in the Minds of the Hearers.

756 A Compliment is a short Expression of Love, a Declaration or Demonstration of Honour, and of Obligation to those whom we desire to induce to a Confidence and Assurance that they are beloved with an extraordinary Affection.

757 A certain Gentleman (doubtless of very great Learning) so deeply plunged himself one day into a Discourse of Politicks, speaking of the Conduct of *Philip the Second*, that a Lady who had heard him

him patiently a long time (and saw no end of it) was forced to interrupt him thus: Why, Sir, will you be Wise from Morning to Night?

758 Can it be believed, that a Man who caresses indifferently all the World, and who promises all those who make any Address to him, to serve them, without any such Intention, can make himself many Friends, or establish himself in a Reputation of being Civil and Obliging? On the contrary, though he blind them at present by such Procedure, it will not be long before they be disabused; and so far will they be from building upon what he says, that they will scarce ever give ear to him after, regarding him only as a Comedian who says what he thinks not, and whose only care is to acquit himself well of the Part he hath undertaken to Act.

759 Raillery must be fine and delicate, and such as rather serves to heighten Conversation which begins to fall, than to offend the Persons which compose the Assembly.

760 Ladies are naturally Enemies of all kind of Rudeness; it is therefore hard that a Man who frequents their Company should continually resolve to offend the Delicateness of their Spirit: on the contrary, he would accustom himself insensibly to the desire to please them, and to accommodate

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(to the sweetness of their Entertainment, and of their manner of Behaviour) whatsoever he has offensive or disagreeable in his Language or Countenance.

761 There is nothing to be seen more pleasant or extravagant, than a Man who having regard (only) to his own Thoughts and Passions, expresth his Joy and his Sorrow at unseasonable times: he laugheth at a Place where all the Company is serious or sorrowful: he sighs or appears pensive, when we hear the Company laugh from every side, and see no marks but of rejoicing.

762 The Art of varying in Discourse we owe to Ladies, because they have ordinarily more of Delicateness than Knowledge, so that they take only the flower of Things, being not willing to penetrate too far.

763 A great Difficulty ordinarily attends our human Condition, to think otherwise concerning our Case and State, than we feel and find: we are now in Health, and we can hardly bring our selves to think that a Time must and will come, wherein we shall be sick: We are now in Life, and therefore we can hardly cast our Thoughts into such a Mould, to think we shall die.

764 Wealth, Honour, Friends, Applause, Successes (Prosperity and Pleasures) last no longer than this Transitory Life; these



these signify nothing to a Man upon his Death-Bed.

765 We find even in the regulated Motions of our own Nature, a secret averſeneſs to gratify a proud and haughty Man; for he either ſcorns or rejects a Kindneſs, as beneath him, or arrogates and owns it as his own Due, and not a Bounty.

766 The more Children, Friends and Relations a Man hath, the more mortal dying Comforts he hath; the more he hath that muſt be Sick, and Suffer, and Diē: and every one of theſe Miſfortunes or Loſſes in a Man's Relations, are ſo many renewed Afflictions and Croſſes, and Troubles to himſelf.

767 I ever thought it unworthy of a Man that had an everlaſting Soul, to furniſh it only with ſuch Learning as either would die with his Body, and ſo become unuſeful for his everlaſting State; or that in the next Moment after Death, would be attained without Labour or Toil in this Life.

768 In the Mathematicks, that which is of ordinary uſe, either in Architecture, Meaſuring of Bodies and Superficies, Mechanicks, Buſineſs of Accompts, and the like, is ſoon attained, and by ordinary Capacities. The reſt are but curious Imper- tinencies, in reſpect of Uſe and Application.

769 To

769 To rob for Burnt-offerings, and to lye for God, is a greater Disservice and Affront to his Majesty, than to rob for Rapine, or to lye for Advantage.

770 Generals (either Advices or Precepts) seldom produce any great Effect; because every Man is apt to construe them according to his own Mind and Liking.

771 In the first Ages of the World, 'till the Time of *Moses* (which was near two Thousand five Hundred Years) the Will of God was not put into Writing, but was delivered over by Word of Mouth, from Father to Son; because then Men lived long: For *Adam* lived above twenty Years after *Methusalem* (the eighth from *Adam*) was born: And *Methusalem* lived almost one Hundred Years after *Sem* was born: And *Sem* lived above sixty Years after *Isaac* was born. So that in *Adam*, *Methusalem* and *Sem*, all the Truths of God for above two Thousand Years, were preserved and delivered over.

772 Believe it, Sicknes is not the fittest Time either to learn Virtue, or to make our Peace with God; it is a Time of Distemper and Discomposedness: Those must be learned and practised before Sicknes comes, or it will be too late, or very difficult to do it after.

773 The good Things of this World, though in our Judgment we set not the like

Esteem upon them, as upon heavenly; yet they have this Advantage, that they are present, and therefore affect the Sense and the Mind, more than Things that are better, at a Distance; and therefore we are apt to set up our Rest here.

774 Men have excellent Themes to support them in Affliction; and can apply them to others in that Condition, with singular Dexterity and Advantage; yet when the Case comes to be their own, their Spirits sink under them; because these Theories many times float only in the Understanding, but are not digested deeply and practically in the Heart.

775 No Man is as he should be, 'till his Religion be natural to him; 'till he acts out of Choice, and freely. Whereas if he be religious from external Motives, only from Fear, that if he neglect it, he shall be punished; nay, or from Hope meerly, that if he be religious, he shall be rewarded, he is yet in the lowest Forms of Religion.

776 He that lives not in a due Regard to God, nor according to Nature, nor acts agreeable to his Judgment, and best considered Thoughts, cannot be happy; because he is unquiet, and disturbed with Thoughts that contradict and condemn his Actions. Whereas the religious, virtuous, honest Man, hath a peaceable Mind, and a quiet Conscience; and he that hath this, what-



whatever his other Circumstances are, his Condition cannot be very ill.

777 Whatever is suddenly and confidently spoken, and reflects on another Man, that passes current for Wit; though it be not Sense, if examined, but only the Expression of Malice and Impudence.

778 Frequent Visits, Presents, intimate Correspondence, and Intermarriages within allowed Bounds, are Means of keeping up the Concern and Affection that Nature requires from Relations.

779 I have once seen the Man that died to save Charges. And indeed such a one could not well set too low a Price upon himself, who, though he lived up to the Chin in Bags, had rather dye than find in his Heart to open one of them to help to save his Life. The only Gratification he gives his Neighbour is, to let them see that he himself is as little the better for what he has, as they are.

780 'Till we are persuaded to stop, and step a little aside out of the Croud and Hurry of the World, and calmly take a Prospect of Things, 'twill be impossible for us to make a right Judgment of our selves, or know our own Misery. But after we have made the just Reckonings which Retirement will help us to, we shall think the World in a great Measure mad, and that we have been in *Bedlam* all this while.

781 Little Reading, and much Thinking; little Speaking, and much Hearing; frequent and short Prayers, with great Devotion, are the best way to be wise, to be holy, and to be devout.

782 Commonly curious Persons are not solicitous or inquisitive into the Beauty and Order of a well-governed Family, or after the Virtues of an excellent Person. But if there be any Things for which Men keep Locks and Bars, Things that blush to see the Light; or are either shameful in Manners, or private in Nature; these Things are their Care and Business to pry into.

783 The Loss of your Money and Time, is the least Thing you have to fear among Libertines and Gamesters.

784 One of the greatest Enemies to our Pleasure, is Selfishness: When a Man's Mind is so wholly taken up with, and his Thoughts confined to his own particular private Interest, that he hath no regard to other Mens; he can only rejoice at the good that befalls himself, and is commonly troubled and vexed to see others prosper.

785 So long as we are ignorant and mistaken, inconsiderate and foolish, unresolved and inconstant, unreasonable and inordinate in our Desires, and exorbitant in our Passions; whatever our outward Condition and Circumstances be, we must be unhappy: And though the whole World should con-

spire to make us happy, it could not do it.

786 Inward Wickedness, armed with a Form of Godliness, and an Opinion that he is righteous, makes a Man unconquerable by almost all the Methods which God uses to reclaim and reform us.

787 The Company will generally (in Discourse) give the Cause to him that talks most dexterously, confidently and freely, and most agreeably to their own Humour and Design; and not to him who talks with more deep and more considered Thoughts.

789 He that has no (one settled and fixed) End, at which he aims, as he designs nothing, so he will atchieve nothing; and he that proposes to himself many Ends by Turns, he so divides himself betwixt many Things, that he does not bestow that Pains which is necessary for the attaining any one; he makes various Essays, but finishes no one Work. He is like the Traveller, that will not keep his Way, but ranges into other Paths, and so comes as far backward to Morrow, as he went forward to Day.

790 How do Men cheat themselves, as well as others, by making Religion truckle to their worldly Interests? Were it not for this, it is probable that their Consciences would arrest them for their wicked Practice: But now, though they give Alms,

or



or worship God, only to serve a Turn, yet they think themselves religious and good Men, and so take no Care to reform themselves.

791 Those Truths which are most useful and excellent, are also most obvious and intelligible: I set little Value on those Curiosities and Subtilties, which are too fine for common Apprehensions.

792 Experience proves to us undeniably, that a Mixture of Good and Evil, is best for the Generality of Men. Some Men are good in Sickneſs, or in Want, who if they enjoyed their Health, or lived in Abundance, would not be ſo.

793 Idleneſs is loſs of the preſent Time, but doing Ill is (not only that, but) a loſs of the future too; for ſome of that muſt be taken up in ſtudying and amending that which I have ill done.

794 Where there are any ſeeming Repugnances in the Scripture, that Senſe muſt be taken firſt, which is moſt plain in it ſelf: Secondly, Moſt agreeable to the Deſign of the Whole: Thirdly, To other plain Places: Fourthly, And moſt conſiſtent with the eternal Reaſon of Man's Mind.

795 Religion is not meerly a System of Opinions, or a Company of Articles, which ſtay us in Theory and Contemplation; nor is it a Ritual of Formalities and

Ceremonies: It's no empty Name, nor use-  
less Thing, but that which is really good,  
and makes us so; it makes every one better  
that has it; better in, and to himself, and  
to his Relations; better Governors, and  
better Subjects; better Fathers, and better  
Children; better Masters, and better Ser-  
vants. It makes every one better both to  
himself, and to the World.

796 Much of the Disquietness amongst  
Men in the World, arises from hence, that  
they busy themselves about God's Work,  
and neglect their own.

797 God is as exactly careful of every  
one of us, as if he had nothing else to look  
after.

798 Every Man thinks he deserves bet-  
ter than indeed he doth: Therefore you  
cannot oblige Mankind more, than to speak  
well. Man is the greatest Humourist and  
Flatterer of himself in the World.

799 If you are false and cruel, covetous  
or lustful, like a *Turk* or a *Jew*, it matters  
little what you call your self: He is not a  
Christian that is one outwardly; but he that  
has the same Mind and Spirit that was in  
Christ. God will not at the last Day,  
judge of Men by their Names and Titles,  
but by their Hearts and Lives. Only it  
will go worse with a Man that calls himself  
a Christian, and yet lives like a Heathen or  
Infidel.

800 If we examine how it comes to pass that mutual Conversation gives so great Delight, notwithstanding we seldom enjoy that Pleasure with perfect Innocence; the true Account I think is this, that we find our selves diverted by Discourse, and unbend our Thoughts from severe Studies; that what we desire, and are most fond of, or what we have the greatest Aversion to, lies uppermost in our Minds; and therefore we propose some Ease in discharging our selves upon these Subjects.

801 God esteems it one of his Glories, that he brings Good out of Evil; and therefore it is but Reason we should trust him to govern his own World as he pleases; and that we should patiently wait 'till the Change cometh, or the Reason be discovered.

802 Sir *Thomas More* laugh'd that a Man should think himself better than his Neighbour, because the Cloth he wore was finer. And *Democritus*, I think, would break his Spleen, if he lived now to see a Man should be wiser than his Neighbour by five hundred Pounds.

803 A Man grown shameless in his Talk, is like a Bag full of Eels and Adders; if opened, who knows what comes out first?



804 A good Man loves himself too well to lose, and his Neighbour too well to win an Estate at Cards or Dice.

805 So soon as the Passion of Anger is kindled, it transports the Soul, and extinguishes in her the Sight of Reason: So that all that Reason can do, is to employ all her Industry to prevent its Growth; for if she suffer Choler once to get a Head, she evidently endangers her self, to be at the Mercy of that powerful and imperious Passion.

806 Choler draws its Original from Pride and Self-love: Pride furnishes it with Fierceness, its Inflation and Impetuosity of Motion; and Self-love supplies it with a Million of Occasions, that give it Growth and Nourishment. Pride causes those sorts of Choler, which are rare, but cruel, implacable and sanguinary. Those sorts of Choler which are kindled by Self-love, are less malicious, and more easily appeased, but they are more troublesome and more frequent: Therefore that Virtue which encounters, and utterly defeats Choler, must first assail and destroy our Pride and Self-love.

807 'Tis not the Obligations, but the Manner of obliging, that engages People in our Interests.

808 We are true Children (said *Aristotle*;) the Marble Pillars and Statues delight us,

us, as painted Shells and Baubles please them; so that there is no other Difference between them and us, but that our Pleasure and Divertisements are much more costly, and our Childhood continues all our Lives.

809 Man is so prone to communicate and impart to others, that he would not be satisfied with his own Merit, if he did not hope to make it known in the World. This Hope it is that gives Life to all his Sentiments, and sets all his Inclinations at Work. This is that which makes him toil after the Acquisition of Sciences; for he would neither take any Care to be learned, nor any Pleasure in being so, if he did not hope to make it appear.

810 Although Reading and Thinking break neither Legs nor Arms, yet certainly there is nothing that so flags the Spirits, disorders the Blood, and enfeebles the whole Body of Man, as intense Studies.

811 If a Man hath the Address of using moderate Abilities to the best Advantage, this Dexterity shall gain upon the World, and bring him into greater Reputation than real Merit.

812 That which occasions so many Mistakes in the Computations of Men, when they expect Returns for Favours, is, that both the Giver and Receiver are proud, and so these two can never agree upon the

Value of the Kindnesses that have been done. The Giver over-reckons, and the Receiver undervalues them.

✓ 813 He that would make a great Man, must learn to turn every Accident to some Advantage.

814 By how much the greater your Extraction is, so much the greater is your Obligation to be eminent in Virtue.

815 Those that have writ upon *Aristotle* are almost innumerable: In a very few Centuries, from *Albertus Magnus*, 'till a short Time after *Luther*, there have been twelve thousand Authors, that have either commented upon his Books, or followed him in his Opinions.

816 'Tis Virtue which is the hard and valuable Part to be aimed at in Education; all other Accomplishments are to be postponed to this.

817 Christian Liberty is a Subjection to Reason, enlightened by Revelation.

818 True Perfection does not consist so much in a present Fervour of Devotion and Love to God, as in an uniform and constant adhering to God by a holy Life.

819 It is very strange that all Men should love themselves above all the World, and yet that very few can endure to be long by themselves; and that their dear selves should be so wearisome to themselves, that they  
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can scarce bear their own Conversation for an Hour together.

820 He who resolves to repent, but does not resolve to repent presently, does not sincerely resolve to repent, but only resolves to delay his Repentance, and not to repent now: And probably may never do it 'till it is too late to do him any good.

821 There is no living in this World without exchange of civil Offices; and the Need we have one of another, goes a great way towards the making us love one another. Now this Amity and Communication is to be entertained by the Commerce of giving and receiving; and without good Nature and Gratitude, Men had as good live in a Wilderness, as in a civil Society.

822 Great Men seem to be in an ill Place. They have few Things to wish for, and have Thousands to lose: And so their Fears are more than their Hopes.

823 Men are not so much ashamed of downright Crimes, as they are of their Weakness and Vanity. He that is openly, (without any Endeavours of Concealment) unjust, violent, perfidious, and a Slanderer, (at the same Time) conceals his Love, or his Ambition.

824 There are certain Moments of our Lives, wherein Fate delights to mock our Wit and Prudence, to baffle our strict Cau-

tion, and ridicule all our Conduct; that we may learn the Lesson of Resignation, and not trust too much to our selves.

825 It is so usual with most Men to judge of Things so very slightly and superficially, that the most ordinary Words and Actions, set off with a good Grace, and some little Knowledge how Matters go in the World, very often gain a Man more Reputation, than the most profound Wisdom and Learning.

826 There are some People that never look into a Book; and yet with their own Stock of natural Parts, have a better Sense of Things that depend upon clear and true Reason, than some great and Bookish Professors.

827 By a little Knowledge of Nature, (before Men have come to Doubts and Difficulties) Men become Atheists (and are extremely positive;) but a great deal returns them back again to a sound and religious Mind.

828 Our Pride is always greater than our Ignorance; and what we want in Knowledge, we supply by Sufficiency. When we have looked about us as far as we can, we conclude there is no more to be seen. When we have shot our best, we are sure none ever did, nor ever can shoot better, or beyond it. Our own Reason is the certain Measure of Truth; our own Knowledge,  
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of what is possible in Nature, though our Mind and our Thoughts change every seven Years. Nay, though our Opinions change every Week, or every Day, yet we are sure, or at least confident, that our present Thoughts and Conclusions are just and true, and we cannot be deceived.

829 Scarce any Man's Mind is so capable of thinking strongly in the Presence of one whom he fears and reverences, as he is when the Restraint is taken off. And this is to be found not only in weighty Matters, but also in the Arts of Discourse and Rallery themselves. For we have often seen Men of bold Tempers, that have overawed and governed the Wit of most Companies, to have been disturbed and dumb, bashful as Children, when some other Man has been near, who used to out-talk them: Such a kind of natural Sovereignty there is in some Mens Minds over others; which must needs be much greater, when it is advanced by long Use, and the venerable Name of a Master.

830 The studious Men, while they continue heaping up in their Memories the Customs of past Ages, fall insensibly to imitate them, without any manner of Consideration how suitable they are to Times and Things. In the ancient Authors they find Descriptions of Virtues more perfect than indeed they were. The Governments are repre-



represented better; and the ways of Life pleasanter than they really deserved. Upon this, these bookish wise Men straight compare what they read, with what they see; and here beholding nothing so heroically transcendent, because they are able to mark all the Spots as well as Beauties of every thing that is so close to their Sight; they presently begin to despise their own Times, to exalt the Past, to condemn the Virtues, and aggravate the Vices of their Country, not endeavouring to amend them, but by such Examples as are now unpracticable, by reason of the Alteration of Men and Manners.

831 There is not one Man of a Thousand, that understands the just, the safe, warrantable, decent and precise Limits of that which we call Bantering or Fooling: but it is either too coarse, too rude, too churlish, too bitter, too much on it, too pedantick, too fine, out of measure, out of season. Now the least Error or Mistake in the Management of this Humour lays People open to great Censure and Reproach. It is not every Man's Talent to know when and how to cast out a pleasant Word, with such a regard to Modesty and Respect, as not to transgress the true and fair allowances of Wit, good Nature, and good Breeding. The Skill and Faculty of governing this Freedom within the terms of Sobriety and Discretion,

Discretion, goes a great way in the Character of an agreeable Conversation. For that which we call Raillery in this sense is the very Sawce of Civil Entertainment: And without some such Tincture of Urbanity (even in Matters the most serious) the good Humour flattens for want of Refreshment and Relief. But there is a Medium yet betwixt all Fool, and all Philosopher: I mean a proper and discreet Mixture, that in some sort partakes of both; and renders Wisdom itself the more grateful and effectual.

832 'Tis the Nature and Practice of Jesters and Buffoons, to be insolent towards those that will bear it, and as slavish to others that are more than their Match.

833 Nothing but the Conscience of a virtuous Life, can make Death easy to us. Wherefore there is no trusting to a Death-Bed Repentance. When Men come to that last Extremity once by Languor, Pain, and Sicknes; and to lye agonizing between Heaven and Hell, under the Stroke either of a Divine Judgment, or Human Frailty; they are not commonly so sensible of their Wickedness, or so effectually touched with the Remorse of a true Repentance, as they are distracted with the Terrors of Death, and the dark visionary Apprehensions of what is to come. People in that Condition do but discharge themselves of burdensome Reflections; as they do of the Cargo of a Ship

Ship at Sea that has sprung a Leak. Every thing is done in a Hurry; and Men only part with their Sins in the one Case, as they do with their Goods in the other; to fish them up again as soon as the Danger is over. Grace must be very strong in these Conflicts, wholly to vanquish the weaknesses of distracted Nature. That certainly is none of the time to make choice of, for the great Work of reconciling our selves to Heaven, when we are divided and confounded betwixt an Anguish of Body and Mind. And that Man is worse than Mad, that ventures his Salvation upon that desperate Issue.

834 Most Men rather chuse to believe implicitly, than to put themselves to the expence of judging; without instructing themselves in the nature of Things, they take those to be the best, that have the most Examples, and the greatest crowd of Admirers; they don't follow Reason, but only the Resemblance of it; and stiffly retain their Errors, because they are countenanced by those of other Men.

835 Common Sense is of the Growth of every Country, and all People who unite into Societies, and form Governments, will in time make prudent Laws of all kinds; since it is not strength of Imagination, nor subtilty of Reasoning; but constancy in making Observations upon the several ways of working of human Nature, that first  
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stored the World with moral Truths, and put Mankind upon forming such Rules of Practice as best suited with these Observations.

836 Those that have the accomplishments essential to the making of a good Man, suppose they need no Art, and so neglect Formalities, and act according to Nature; and consequently live more obscure, and in the Dark. For those that judge of them have something else to do than to examine them; and so they pronounce Sentence only according to outward Appearances.

837 Reputation would not be so highly valued, if we did but seriously consider how very unjust the generality of Men are, both in the giving it, and taking it away. We should content our selves to deserve it by our good Behaviour, and when that care is taken, not to be over anxious about the Success.

838 The Vulgar value and extol Actions, and other things, not only for their Excellence, but more generally from the uncommonness of them.

839 The first Step that a Man makes in the World, generally determines all the rest; and is the Foundation of his Reputation, and best Presage of his Fortune. And from the first Marches that he makes, those that have had Experience will tell how

how far he will advance. 'Tis then very necessary to make this first Step with a great deal of Caution; and to signalize ones Entry by something that is glorious and great.

840 To commit those things which we inwardly condemn, and be in continual Pain lest they should come to light: To be perpetually vexed at ones Folly; and afraid not only of the Reflexions of others, but of our own: This is a great Evil, and a most miserable Life.

841 Is it not a kind of Hell already begun upon Earth, to live always wishing that there is, or were no God, nor future Judgment; and yet to be in perpetual Doubt, and horrible Dread, that one surely is; and that the other as certainly must and will be.

✓ 842 A Father with a great Estate, entailth upon his Heir a proportionable Share of great Temptations to Pride, Ambition, Sensuality, Covetousness, Forgetfulness of God, and neglect of the Salvation of his Soul; and so brings him into that broad Way that leads to Destruction.

843 He that puts off Repentance to a Death-Bed, sheweth that he would never mind God or his Soul at all, if it were not for mere Necessity, and fear of Damnation.

844 To condemn just Censure, is the token of a Face hardened by Crimes, grown wicked

wicked to a degree above being touched by Conscience, or Principles of Honour; and is not a sign of a wise Man, but of a very wicked Man.

845 A Pedant seeking for Etimologies, is like one pulling down a Wall to see what it was made of.

846 A Mind unfixed is contented with nothing. He whom a Competency cannot satisfy, would crowd and jostle for Elbow-room had he a Kingdom to his Share; and so consequently be miserable in the disquiets of his Mind: for Misery is the Companion of Want; and the same vain Opinion that at first pushed him on from less to greater will never suffer him to be satisfied, but always to be wanting.

847 The great Vulgar are more to be despised, than the small. The one brutishly neglects Learning, the other wants means to obtain it.

848 A moderate Genius goes fair, and softly, and advances slowly, but more certainly to a Design.

849 There is a Fashion for Wit, as well as for Cloaths; therefore the present is no proper judge of what is past; and should not pretend to give Laws for what is to come.

850 Our Reputation does not depend absolutely on our Merit, since it is entirely at the disposal of the Publick.

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851 We may pass from Prodigality to Avarice, but never back again.

852 Vanity is so inseparable from our Nature, that it survives our Ashes; and takes care of Epitaphs and Tomb-Stones before we die.

853 A Citizen that thinks to compound for forty Years Knavery, by building a lowly Hospital, and endowing a paltry Lecture; does not offer so much for a good Seat in Heaven, as he would do for one in *Middlesex*. He does not bid above ten Years Purchase for Eternity.

854 'Tis in vain to regret a Misfortune, when it is past retrieving: but few have Philosophy enough to practise it.

855 A speculative Religion is calculated only for a few Philosophers; and not the gross Vulgar.

856 Rich Furniture and Habits, fine Liveries, and a numerous Train; tho' they have little Affinity with the Virtues and Quality of the Persons they belong to; take more in the Judgment of the Vulgar, than solid things, that really deserve to be considered.

857 Whoever employs many Assistants in his Affairs, must in Gratitude repay his Services to each individual, when he stands in need of it. A Man of many Friends, hath no other Privilege above me, than that of being a Slave to many; and of sharing

sharing in all the Cares, Disquiets, and Businesses that may befall them.

858 He that goes off the Stage of Life in tender Years, has lost but little, because he understood but little; and had not Capacities of great Pleasures, or great Cares; but this Favour he had, that his Soul suffered less Imprisonment, and her Fetters were taken the sooner off, that he might with lesser delays go and converse with immortal Spirits.

859 If we examine Religion, we shall find very few Actions forbidden, but such as are naturally prejudicial to Health, to Reason, and Society.

860 I have thought it strange, that Servants are now worse than in former Times; and I impute it to this: That the way of retaining is much altered. For not a full Century ago, Masters gave small Wages; and their Servants expected Reward by a good Penny-worth in some Farm, when they were aged. This kept them in Diligence, and in a strict Observance of their Master; they having an eye to the Reward, which still remained in his Power. But now by Contract, Servants have Wages equivalent to the Service they are obliged to; and being sure of that which is agreed upon, they may stand at defiance with their Master, and not care how perfunctorily they apply themselves to their Duty.

861 Tho'

861 Tho' the Wages of Servants (together with their Diet) is supposed to set the Balance even against their Service to be done; yet they do so over-ween their own Merit, as when they have long resided in one Family, they are apt to become remiss in their Service; and make no difficulty to say, that being old Servants, they ought to have an Indulgence.

862 The *English* Gentleman can hardly be prosperous in the Government of his Estate; for whereas the Genius of some other Nations prompteth them to particular Excesses (as the *Italian* to Curiosity of House and Furniture; the *Frenchman* to Bravery of Cloaths, abundance of Pages and Lacquies; and the *German* to variety and excess of Drinking; but they are all frugal otherwise;) our *English* Man affects all these together, as also that of our own, which is a number of menial Servants, and great plenty in Diet.

863 We complain our Life is short; and yet we throw away much of it, and are weary of many of its Parts. We complain the Day is long, and the Night is long, and we want Company, and seek out Arts to drive the Time away; and then weep because it is gone too soon.

864 Young Gentlemen that begin the World without Money, commonly end it without Conscience.

865 Mercy



865 Mercy does not only signify the inward Affection of Pity and Compassion towards those that are in Misery and Necessity; but the Effects of it, in the actual Relief of those whose Condition calls for our charitable Help and Assistance; by feeding the Hungry, and cloathing the Naked, and visiting the Sick, and vindicating the Oppressed, and comforting the Afflicted, and ministring Ease and Relief to them, if it be in our Power. And this is a very lovely Virtue, and argues more goodness in Men, than mere Justice; for Justice is a strict Debt, but Mercy is Favour and Kindness.

866 There is a secret comfort in Innocence, and a strange Pleasure and Satisfaction in being acquitted by our own Minds for what we do.

867 But on the contrary, when we contradict our natural Dictates; what an easiness do we find in our Breasts? Nay even before the Fact is committed, our Conscience is strangely disquieted at the Thoughts of it. When a Man does but design to do a bad Thing, he is as guilty to himself, as if he had committed it.

868 It is according to Nature, to be Merciful; for no Man that hath not divested himself of Humanity, can be cruel and hard-hearted to others, without feeling a Pain in himself.

869 Justice and Mercy in God are the same Thing; for Justice is Mercy armed with Revenge, and Mercy is Justice disposed to Pardon.

870 Courtiers are Slaves that move in Chains, and live for others not for themselves.

871 Whosoever dares look a little Sin in the Face without Horror, will soon commit great ones with Pleasure.

872 To be just and honest, is the surest art of Thriving in the World; it gives a Man a Reputation, which is a powerful Advantage in all the Affairs of this World; it is the shortest and easiest way of dispatching Business, the plainest and least entangled: And tho' it be not so sudden a way of growing Rich, as Fraud and Oppression; yet it is much surer and more lasting; and not liable to those terrible Back-blows, and After-reckonings, to which Estates got by Injustice are.

873 Opinion makes us judge and esteem ourselves not according to our Sense and Conscience, but according to the vain Thoughts and Talk of other Men. We defer so much to others Opinions, that except they will please to count us happy, we cannot be so. We are not contented to live to ourselves, but we must also entertain a troublesome imaginary Life, to please we know not whom; People that  
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perhaps knows us not, and to be sure care not for us, whose Judgment we slight in other things. Thus neglecting that true and real Life which we ourselves enjoy, we make it our care and endeavour, to preserve and adorn that Life which depends on others, and hath no Substance, but in ours and others Fancy; and so far doth this Delusion prevail, that what we ourselves feel and know, is nothing to us except others be acquainted with it also.

874 Many bear patiently imaginary Crosses which never happen; they fancy to themselves great Evils to come, and they go through them with great Courage; and upon this account reckon themselves patient; yet in the mean while the little Vexations that occur daily, dissolve them into peevishness and fretful Anger, and they cannot bear the least Cross or Contradiction when it is present. But we must beware of this Illusion, and consider that great occasions of Patience happen but seldom, whereas the lesser are very frequent; almost every Hour we may have Opportunities of exercising this Virtue, either by bearing with others, or by checking and correcting ourselves. And we should always bear more chearfully that Cross which is of God's sending, than that which is our own choice; for that which God so appoints is  
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always best; whereas we are ignorant, and often deceived.

875 That Friendship which consists only in the reciprocation of Civil Offices, is but a kind of Traffick; and it abides no longer, than whilst Men can be useful to one another. That courteousness and obligingness which Friends so strictly exact of one another, is but a vain Deceit or Pastime, or at the best a Game at Words; and many that play best at it, and with most readiness, are they that cheat you most: They talk and promise gracefully and at a high rate; but these are but Wind, and come to nothing, when Realities are wanting, and Effects be required.

876 Men esteem not their Neighbours, nor seek their Advantage, except it be for some Ends of their own. Let a Man be a great Philosopher, or a great Mathematician, very Learned, or very Religious; few care for that, and few love him therefore: But if he be Rich and Prodigal withal, multitudes worship him, and run after him.

877 As to Hereditary Nobility, it is a sign a Man is very poor, when he has nothing of his own to appear in; but is forced to patch up his Figure with the Relicks of the Dead, and rife Tomb-Stones and Monuments for Reputation.

878 Medals

878 Medals often rectify Chronology, and explain History, and retrieve several parts of Learning, which might otherwise have been irrecoverably lost.

879 Reason shews the convenience of things to our Nature; and whatever is agreeable to the primitive design and intention of Nature, that we call Good: Whatever is contrary thereto, we call Evil. For Example, to Honour and Love God: It is natural to Honour great Power and Perfection, and to Love Goodness wherever it is.

880 Many Persons well furnished for Employment and Honour, go out of the World as obscurely as they came in; only for want of a proper Opportunity to bring them to light and publick view.

881 Pride gives all Mankind an unconquerable Aversion against us when we are overgrown with it. It multiplies and conceals our Defects from us, it makes us do a thousand silly things without taking notice of them. It makes us a Prey to Flatterers; and puts us to great Expences to be laughed at. It spoils Conversation, and takes away the pleasure of Society. Often Families, Kingdoms and Churches are embroiled, and the World turned topsy-turvy by this Vice.

882 The Trade of Life can't be driven without Partners; there is a reciprocal Dependance between the greatest and the least:

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And the best Figure is but a Cypher where it stands alone. For this reason a wise Man will strengthen the Confederacy, and take in all the help he can get. Now there is nothing so engaging, as a benevolent Disposition. This Temper makes a Man's Behaviour inoffensive, affable and obliging: it multiplies Friends, and disarms the Malice of an Enemy. He that is kind out of Principle, will be so to all the advantages of Decency and Compass. That which is Natural is uniform, constant, and graceful. Whereas he who counterfeits good Nature, he who is civil only out of Breeding or Design, will be apt to have Breaks and Inequalities in his Humour. A Man cannot always stand bent; so that either Negligence, or Passion, or Interest, will some time or other return the Posture, and unmask the Pretence, and then the Labour is all lost: But the natural Complexion of Goodness will still hold.

883 A good Conscience is apt to fill Men with Confidence and good Hopes; it does not only give ease but security to the Mind of Man, against the dread of invisible Powers; and the fearful Apprehensions of a Future Judgment.

884 Whereas Guile fills Men with dismal apprehensions of Danger, and continual Misgivings concerning their own safety.

885 Nay,



885 Nay, when a Man hath done a secret Fault, which no one can accuse him of, yet then is he haunted with Terrors of his own Mind; and cannot be secure in his own Apprehensions.

886 An inoffensive Pleasantness enlivens Conversation, and relieves Melancholy, and conveys Advice with better Success than naked Reprehension.

887 People are not fond in searching after their own Faults. To lie poring upon their Imperfections and Deformities, is a dull Entertainment. A Man has no pleasure in proving that he has plaid the Fool; and therefore had rather go upon any other discovery. Accordingly we may observe, that they who are too big, or too wise for Admonition, do a great many ill, unbecoming and ridiculous Things.

888 Natural Instinct is a secret Impression upon the Minds of Men, whereby they are naturally carried to approve some things as good and fit; and to dislike other things, as having a native Evil and Deformity in them; and this is called a natural Instinct, because it does not seem to proceed so much from the exercise of our Reason, as from a natural Propension and Inclination, like those Instincts which are in Brute Creatures, of natural Affection and Care to guard and nourish their Young ones. And that these Inclinations are precedent to all

Reason and Discourse about them, evidently appears by this, that they do put forth themselves every whit as vigorously in young Persons, as in those of riper Reason; in the rude and ignorant sort of People, as in those who are more polished and refined. For we see plainly the young and ignorant have as strong Impressions of Piety and Devotion, as true a Sense of Gratitude, and Justice and Pity, as the wiser and more knowing part of Mankind. A plain Indication that the Reason of Mankind is prevented by a kind of natural Instinct and Anticipation, concerning the Good and Evil, the Comeliness or Deformity of these Things.

889 And though this do not equally extend to all the Instances of our Duty; yet as to the great Lines, and essential Parts of it, Mankind hardly need to consult any other Oracle, than the meer Propensions and Inclinations of their Nature; as whether we ought to reverence the divine Nature; to be grateful to those who have conferred Benefits upon us; to speak the Truth; to be faithful to our Promise; to restore that which is committed to us in Trust; to pity and relieve those that are in Misery; and in all Things to do to others, as we would have them do to us.

✓ 890 Some Cases are so nice, that a Man cannot appear in them himself, but must

leave the solliciting wholly to his Friend. For this Purpose, a Man cannot recommend himself without Vanity, nor ask many times without Uneasiness. But a kind Proxy will do Justice to his Merits, and relieve his Modesty, and effect his Business; and all without Trouble, Blushing or Imputation.

891 Books are a Guide in Youth, and an Entertainment in Age. They support us under Solitude, and keep us from being a Burthen to our selves. They help us to forget the Crossness of Men and Things; compose our Cares, and our Passions, and lay our Disappointments asleep. When we are weary of the Living, we may repair to the Dead, who have nothing of Peevishness, Pride or Design, in their Conversation.

892 We do every Thing we fancy not, with a very bad Grace, because our Soul can never apply it self to any Objects that do not please it; and therefore we should not think to render our selves agreeable, when we do Things contrary to our Inclination: Neither Study, nor the force of Reason, can correct this Default. We are not Masters of the Appetites which Nature has inspired into us; and whatsoever Pains we take to suppress them, our Discontent will sometimes appear, and make all our forced Complaisance ineffectual.



893 Men are not easily convinced by others disputing too imperiously. Every Man is satisfied of his own Sense and Understanding; and it is this which makes us so outrageous against those who pretend to have more than our selves.

894 Truly there is nothing more irksome, than to give Ear to those People who have seen every Thing, who understand every Thing, and who have done every Thing.

895 There are I know not what Spirits in our Eyes, which imprint their Qualities on those that behold us. If we are dull, we inspire Melancholy: If we are brisk, we seem to rejoice those with whom we converse.

896 To keep a good Table, is a way to extend ones Acquaintance, but no sure one to procure Friends.

897 By resolving stedfastly on that which we undertake, we make a mighty Progress in difficult Matters.

898 Though to-Morrow shew us the Sting of to-Day; the third Day shall betray us again; and we are taken (like Children in a Shop of Trinkets) by the Eye, liking all Things from one to another, until Pleasure dulls Pleasure, and we grow weary of them.

899 We find by Experience, that those who have many Languages, are never so fitting

fitting for sublime Meditations, and deep Discourses; and that to be a sound Philosopher, it is better to speak but one, and have the Understanding at Liberty, and free from the Intricacy of strange Words.

900 Deep Learning ordinarily makes a Man pensive, solitary, and most fitting for a private Life.

901 The Knowledge of many Tongues is no way available to Philosophy; and if a Man could speak all manner of Languages, he would be never the more rational for that, nor more fitting to learn Sciences, than he that hath no more but his own Mother Tongue.

902 It were much to be wished (for the Satisfaction of Men, the Concord of Nations, and the Communication of Thoughts) that there were but one Language in the World; then were it easy to travel into far Countries, there would be great Facility in Commerce; and the whole World would be, as it were, but one State.

903 As an honest and innocent Man doth know the Punishments which the Laws of his Country denounce against Felons and Murtherers, and Traytors, without being terrified or concerned at them: So a Christian (in Truth, as well as in Name) tho' he believe the consuming Vengeance prepared for the Disobedient and Unbelievers,

is not at all dismayed at the Apprehensions of it.

904 Vile and debauched Expressions are the sure Marks of an abject and groveling Mind; and the filthy Overflowings of a vicious Heart.

905 Every one is apt to be pleased with his own Observations, Deductions and Judgment; and if it be made with the utmost Effort of his Ability and Pains, he never fails to think it most excellent in its Kind; as supposing it to be the Height of human Performance, because he finds it so as to himself; thus every ones Poetry pleaseth himself. When he is got to this Height, he compares other Peoples Performances with his, and makes himself the Standard; and so it easily comes about, that he thinks himself better than others. Hence must needs come secret Disparagements and Dislikes, because each thinks himself ill dealt with, and undervalued, as often as he findeth himself not preferred before others; which since all cannot be, those that are not of a discreet, sober, easy Temper, take up Heart-burnings, and Envy, and Malice. Thus Friendship hath a Canker in its Root, and beareth nothing but Leavy Words, and common Ceremonies, instead of the Fruit of real benign Intentions, and kind Actions. Now to cover this, the World hath found out, that formal Visits, and a vain, life-



lifeless, useless Conversation is highly necessary; and so we see it lifteth up almost all the Pages of common Friendship.

906 In loving God, we must not hate our Neighbour. The Observation of the second Table of the Decalogue must be joined with our Care to keep the first. He keepeth no Commandment truly, that wilfully neglecteth one.

907 He that carrieth himself most warily to all Men, and liveth more watchfully than other Men, may yet happen to do something, which if known, may hurt his good Name. And he that is void of Knavery, sometimes hath Need of Art in managing his Affairs; which if revealed, would defeat him of his Purpose: Therefore Closeness is necessary for a Man of Business.

908 Words are not all; nor Matter is not all; nor is Method all; nor is Gesture; yet together they are all.

909 Where there is much Company, as in Cities, there is also great Variety of Humours and Dispositions, and a greater Care of wary Conversation. He who thinks to live contentedly or peaceably in these Places, without mortifying his own Humour, and deposing his natural Inclinations, is of a shallow Capacity, or of an evil Nature; either foolish or insolent.

910 One Reason why we find so very few Men of Sense and agreeable Conversation, is, that almost every-bodies Mind is more intent upon what he himself has a mind to say, than upon making pertinent Replies to what the rest of the Company say to him. The more ingenious and complaisant sort go on further than pretending to hearken attentively; when at the same Time a Man may see plainly, that both their Eyes and their Mind are roving from what is said to them, and posting back again to what they long to be at themselves; not considering, that to seek ones own Pleasure so very passionately, can never be the way either to please or persuade others; and that diligent Attention, and proper Repartees, are the two Perfections that accomplish a Man for Company.

911 The main Business of the World is nothing but sharpening, and putting Tricks upon one another by Turns.

912 Some great Men can appear great, without making us sensible that we are little.

913 It is Liberty alone which inspires Men with lofty Thoughts, and elevates their Souls to a higher Pitch than Rules of Art can direct. Books of Rhetorick may make Men copious and methodical; but they alone can never infuse that true enthusiastick Rage, which Liberty breathes into  
their

their Souls that enjoy it; and which guided by a sedate Judgment, will carry Men further than the greatest Industry and the quickest Parts can go without it.

914 The Growth of Learning, as well as of Natural Bodies, has some certain Periods, beyond which it cannot reach; and after which it must begin to decay. It falls in one Country, or one Age, and rises again in others, but never beyond a certain Pitch. There is a certain degree of Capacity in the greatest Vessel; and when it is full, if you pour in still, it must run out some way or other.

915 We meet with very few Authors that are plain and natural; for even the best are seldom contented either with their first Thoughts, or with those Expressions which present themselves without Study. The Generality of Men mistake the Perfection of the Productions of Wit, and value them in proportion to the Pains and Troubles they stand them in.

916 The Men of Reading do very much busy themselves about such Conceptions as are no where to be found out of their own Studies. The Sense, the Custom, the Practice, the Judgment of the World, is quite a different Thing from what they imagined it to be in private. And therefore it is no wonder if, when they come abroad into Business, the Sight of Men, the Tumult  
and



and Noise of Cities, and the very brightness of Day it self affright them.

917 There goes a great deal of Art and Address to make a Denial go down; and by fair and civil Expressions, to supply the Kindness we cannot grant.

918 Those whom cross Accidents of Fortune have undone, are pitied by all the World; because it is a Misfortune the Condition of Humanity submits us to. But those who are reduced to Misery by vain Profuseness, raise more Contempt than Commiseration; because it is the Issue of a peculiar Folly, from which every Man has the good Conceit to think himself exempt.

919 Single Men, though they be many times more charitable than Husbands, because they have less to do with their Means, yet they are more cruel and hard-hearted, because their Tenderness is not so oft called for.

✓ 920 Grave Natures, led by Custom, and therefore constant, are commonly loving Husbands.

921 There is a Defect which is almost unavoidable in great Inventors. It is the Custom of such earnest and powerful Minds, to do wonderful Things in the Beginning; but shortly after, to be overborn by the Multitude and Weight of their own Thoughts; Then to yield, and cool by little and little, and at last grow weary; and even

even to loath that upon which they were at first most eager. This is the wonted Constitution of great Wits; such tender Things are those exalted Actions of the Mind, and so hard it is for those Imaginations, that can run swift and mighty Races, to be able to travel a long and constant Journey. The Effects of this Infirmary have been so remarkable, that we have certainly lost very many Inventions, after they have been in part fashioned, by the meer Languishing and Negligence of their Authors.

922 A bragging Fool, that is raised out of a Dunghil, and sets up for a Man of Quality, is ashamed of nothing in the World but his own Father.

923 It's the Saying of a great Man, That if we could trace our Descents, we should find all Slaves to come from Princes, and all Princes from Slaves. But Fortune has turned all Things Topsy-turvy, in a long Series of Revolutions. But it matters not whence we come, but what we are: Nor is it any more to our Honour, the Glory of our Predecessors, than it is to their Shame, the Wickedness of their Posterity.

924 There can be no arguing with an obstinate Man; for when he is once contradicted, his Mind is barr'd up against all Light, and better Information: Arguments, though

though never so well-grounded, do but provoke him, and make him even afraid to be convinced of the Truth.

925 The Generality of Men do not make it their Business to be in the right, so much as to be thought so. This makes them stickle so stiffly for their own Opinions, even when they know and are satisfied they are false.

926 The Soul is tired to be always in the same Posture, and at long-run would lose all its Vigor, if it were not sometimes awakened by Passions.

927 The greatest Fault of penetrating Wit, is not coming short of the Mark, but over-shooting it.

928 Philosophy easily triumphs over past and future Evils; but the present ones triumph over Philosophy. *See 1241.*

929 We never fail to be tiresome to our selves by too long and too serious a Commerce with our own Thoughts. He that intends to live happy, must make but few Reflections upon Life. Nay, he must often depart, as it were, from himself; and amidst the Pleasures which exterior Objects furnish him with, steal from the Knowledge of his own Miseries.

930 The safe Faculty of Reason, which gives Mankind the great Advantage and Privilege over the rest of the Creation, seems to make the greatest Default in human Nature,



ture, and subjects it to more Troubles, Miseries, or at least Disquiets of Life, than any of its Fellow-Creatures. 'Tis this furnishes us with such Variety of Passions, and consequently of Wants and Desires, which no others feel; and these followed by infinite Designs, and endless Pursuits, and improved by that Restlessness of Thought, which is natural to most Men, gives us a Condition of Life suitable to that of our Birth: So that as we are born crying, we live complaining, and die disappointed.

931 A great Man ought not to suffer the Depth of his Capacity to be sounded, if he will be always esteemed of the Vulgar. He ought on the contrary to behave himself after such a manner, as never to discover all his Ability, and that no Man may assign Limits to his Learning. For let a Man be never so learned, the Opinion we have of him, when we know him but by Halves, goes always further than the Idea we conceive of him when we are wholly acquainted with him.

932 Nakedness is indecent as well in Mind as Body. And it is no small Reverence to Mens Manners and Actions, if they be not altogether open.

933 A general Custom of Dissimulation is a Vice rising either of a natural Falseness, or Fearfulness; or of a Mind that has some main Faults; which because a Man must  
needs

needs disguise, it makes him practise Disimulation in other Things, lest his Hand be out of Ure.

934 Take but away vain Opinions, flattering Hopes, false Valuations, and ill-grounded Conceits, and it would leave the Minds of most Men poor shrunken Things, full of Melancholy and Indisposition.

935 There are no Vices that do so cover a Man with Shame, as Falsity, Perfidiousness and Ingratitude.

936 What is present affects the Senses in a quite different manner from what is to come. What is present to us, is seen in its genuine Form; but what is distant, and represented only by the Passions, as by Fear or Desire, is magnified to an infinite Degree, as those Passions get the Victory over our Reason.

937 We find many Persons who speak no Ill of any one, and yet they do no Good to any Body.

938 He who consents to the Transgression of his Friend; or is so meanly spirited, as not to divert him from it, when probably he may, becomes himself guilty of the same Fault.

939 There is no great Difference between an ungrateful Person, and him who complains too openly that he was denied the Favour he hoped for. He that distinguishes not what is due upon the Score of Justice,

Justice, from that which is granted out of Liberality, never thinks himself obliged to Gratitude.

940 Fearful Men are commonly perfidious and cruel. Their Fear makes them look upon most People as their Enemies; from this Fear proceeds Hatred, and this latter begets a Desire of Revenge; in which they are sometimes so hurried on to Excesses that are barbarous and full of Cruelty. There is then no Artifice which they will not make use of to destroy those whom they think to be their Enemies. And they never come to rest secure, till they have removed out of their way whatever is the Occasion of their Fear.

941 It is not so easy a Matter as it is imagined, to please People; to compass it well, there must be an Intermixture of Dexterity, and good Fortune; especially when a Man would not do it by Flattery.

942 The Vulgar know not what the Mean signifies, but always incline to one of the two Extrems. When they slight a Thing, they always degrade it lower than it ought to be: When they commend it, 'tis with an insupportable Excess.

943 When two Devils (or Vices) are contesting in our Souls, and one has the Victory over the other, it cannot be said that it is cast out, and forced thence, but only



only kept in Restraint, so as that upon the first Occasion it flies out again, and becomes as insolent as before.

944 How many, think you, now are very well, who yet are nearer Death, than some that are given over by the Physicians.

945 The greatest Gyant is much less than a Fly, when he begins to be framed in his Mother's Womb.

946 What we desire or hope for, seems perfectly good to us, while it is at a Distance, but often when we have it in our Hands, it wounds us to the Heart.

947 A Man is absolutely Master of himself, when instead of making Things violently comply with his Humour, he can accommodate his Gust and Inclinations to the Things themselves.

948 Amongst the Heathens, Piety was their best Word to signify Religion, and had more than half its Sense in natural and good Affection; and stood not only for Adoration and Worship of God, but for the natural Affections of Children to their Parents, and of Parents to their Children; of Men to their Native Country; and indeed of all Men in their several Relations one to another.

949 What Wonder if Men are surprized with Death's sudden Call, when they have to deal with a Disease, which will suffer  
nothing

nothing else to be tended; with Physicians or Heirs, with Legatees or Expectants, with Creditors or Debtors, with Wife or Children, with Stewards or Servants, with Friends or Enemies, with Funeral or Burial Expences: And moreover, with the World, which because he hath loved too much, he leaves sore against his Will. Besides, he hath to deal with the Death of the Body for which he is not duly prepared. And last of all with Satan, who then attacks him with all his Forces; with Hell, which then appears in the most dismal Shape, and in all its Terror. But that moment of Time will not be sufficient for such a multitude of Business. Surely therefore Men should take great care before-hand, that they come well provided to the last and sharpest Combat.

950 Idle careless People suffer a thousand Evils, which a little Care and Pains might prevent.

951 If we could adjust the Account, and make fair allowances for that vast Disproportion there is between the Number of good and bad Men; it would be found that good Men (notwithstanding all the Disadvantages they labour under) are much the most prosperous part of Mankind.

952 The necessities of human Life, are the Foundation of human Societies, and make

make Men combine together for mutual Help and Comfort.

953 The miserable Poor are generally the most corrupt and profligate part of Mankind; the very Reproach of human Nature. But if you make any curious Observations about it, you will generally find, that it is not their Poverty which makes them Wicked, but their Wickedness makes them Poor.

954 In rewarding Kindnesses, we reward their Love, not their Work; we don't consider what the actual Service was, whether small or great, but what the Kindness and Affection was that did it.

955 If Men had the same Opinion of this World whilst they live, as they will when they are to die, they would not inordinately seek it.

956 That the Conception of Eternity may be more distinct and affecting, it is useful to represent it under some temporal Resemblances, that sensibly, tho' not fully express it. Suppose that the vast Ocean were distilled Drop by Drop, but so slowly that a thousand Years should pass between every Drop; how many Million of Years were required to empty it? Suppose this great World in its full Compass, from one Pole to another, and from the Top of the Firmament to the Bottom, were to be filled with the smallest Sand; but so slowly, that every



every thousand Years only a single Grain should be added; how many Millions would pass away before it were filled? If the immense Superficies of the Heavens, wherein are innumerable Stars, the least of which equals the Magnitude of the Earth, were filled with Figures of Numbers, without the least vacant Space, and every Figure signified a Million; what created Mind could tell their Number, much less their Value? Having these Thoughts, I reply: The Sea will be emptied Drop by Drop; the Universe filled Grain by Grain; the Numbers written in the Heavens will come to an end; and how much of Eternity is then spent? Nothing; for still infinitely more remains.

957 The mere fear of Hell, and the judicial Impression upon Conscience from it, is not sufficient to convert Men to God: For that servile Affection, tho' it may stop a Temptation, and hinder the Eruption of a Lust into the gross Act, yet does not renew the Nature, and make Men holy and heavenly.

958 It is storied of a Philosopher, that he should declare of himself, that the first Year he entered upon the Study of Philosophy, he knew all Things; the second Year he knew something; but the third Year nothing; *i. e.* the more he studied, the more he declined in the Opinion  
of

of his own Knowledge, and saw more of the shortness of his Understanding.

959 We have no reason to cease our study and enquiry into the Word of God, as if we knew already what is necessary to be known. I have heard some excuse themselves from such Study, by a Wish, that they could practise what they already knew; and then they should not doubt but to do well enough. Such backwardness and excuses, argue only that their Consciences are already troublesome to them, for their breach or neglect of Duty; and they are afraid, if it should be further informed, it will give them greater disquiet; or they should be constrained to that strictness of Life, that would be very uneasy to them. So that though they wish they could practise what they know; yet indeed the Reason why they desire not to increase in Knowledge, is because they would not amend their Practice; nor be bound up to that exactness of holy walking that the Word requires.

960 When we do Acts (of Charity) that we may be seen of Men, and have the Name of good and charitable Persons; or when we intend our Charity should be as an *Abfalom's* Pillar, to continue our Memory to Posterity; in these Cases our Charity (as we call it) to others, is only

Love to ourselves, and we have our Reward.

961 He that professes himself a Christian at large, let his Conversation be never so pious and upright, unless he list himself into some particular Sect, is looked upon by all, as a Man indifferent in Religion; nay, it is well they will grant him to be of any Religion at all. And if he do enter himself into the Society of any one Party, all the rest shall condemn him, and have hard Thoughts of him, because he is not of theirs.

962 If we will appear Christians indeed, we must lay aside those Heats and Prejudices we have entertained against one another about trifling and inconsiderable Matters; and under what denomination soever we find an Humble and Meek, a Sober, Just, Pious and Conscientious Christian; we must love as a Child of God, and a Member of Christ's mystical Body, whether he be a Member of such a Party or no.

963 Why should we take such Care and Pains to increase that which is not ours? For by that time we have raked and scraped it together, we are called away, and leave it to we know not whom, it may be to our Enemy; or to one that will not so much as thank us for it; or to one that will scatter faster than we gather it: Or if he be guilty of the same Folly with ourselves,

'tis



'tis his but just as it was ours; for after he has busied and toiled himself a while in adding to the Heap, he leaves it to his Successor as he received it from his Ancestor; and neither has any longer Propriety in it, nor carries one Mite of it along with him.

964 'Tis strange, that the Principles of self-Preservation should be so deeply rooted in every ones Nature as that when he comes to the push, we will rather adventure on doing or suffering almost any thing, than die; and yet when it lies in our power (according to natural Causes) to prolong both our Life and Health, by only abstaining from such things as (even at the present) give us more Pain than Pleasure, we will not do it, but prodigally throw away them both.

965 'Tis worthy our Observation, that all the Virtues that God requires us to exercise, which respect ourselves, are not only pleasing to him, but are profitable and conducive to our present Well-being, and Tranquility; such as Temperance, Chastity, Meekness, Contentedness, &c. And all the Vices that he has forbidden, have a direct Tendency to our Ill-being and Disquiet; such as Gluttony, Drunkenness, Anger, Envy, &c.

966 Any Affliction is doubly grievous to him, who is conscious that he has brought

brought it upon himself. This is the very Affliction of the Affliction, when we have nothing to reflect upon, but our own Sin and Folly, as the direct Cause of it.

967 'Tis true, as our Life, so our Health also, is in God's Hands: but as our Life being in his Hands doth not discharge us from eating those Meats that are proper to sustain it; so neither doth our Healths being in his Hands exempt us from using such Medicines, as may contribute to its Continuance or Recovery.

968 When Men are so over zealous, as to run themselves into Danger, when they need not; or being in it will not embrace a fair Opportunity to escape out of it when Providence offers it to them; their Sufferings rather call for a Pardon than a Reward; and they die rather Martyrs to their own over forward Zeal, than to the Truth.

969 Those things which we call Accidents (because we can neither see them in, nor deduce them from their proper Causes) are foreknown, and ordered by God, as well as those things which we think we can plainly trace Providence in.

970 A Man becomes in a short time Master of himself, if he makes use of other Men's Imperfections, to discover his own.

971 No body will be apt to speak ill of him, who speaks well of all sorts of Persons.

972 We find many Persons, who speak no ill of any one, and yet they do no good to any Body.

973 It is ever more advantagious, to give than to receive; when you do good to others, you engage them into your Interests; and you seem to assume to yourself a Supremacy over them: Whereas if you receive any thing of them, you become in a manner their Slave.

974 What advantage will it be to you, to receive a thousand Elogies from others, if your Conscience tells you, that you do not deserve them.

975 'Tis a much shorter Cut, to pass from Virtue to Vice, than from Vice to Virtue.

976 When Pleasure exceeds its Limits, it becomes a Torture and a Punishment.

977 Past Enjoyments do not alleviate Present Evils; whereas the Evils a Man has endured, heighten the present Satisfactions.

978 The consideration of Death, teaches us what we are now; it shews us what we shall be one Day; and it instructs what we ought to be during the Course of this Life.

979 Imagine



979 Imagine not that at your Death you cease to live; I say that it is then you cease to die. True it is, you began to live the first Day you came into the World; but from that Day also you began to die. The Light which enlightens your Life, is like that of a Candle, what keeps it in consumes it.

980 Pray tell me what was Man before he was conceived? You will grant he was not. And what is he, who a little while ago was not; and who after he hath received Being, is in a manner nothing; and who within a short Time, will be but a little heap of Dust and Ashes?

981 He must needs be a most miserable Person, who has a Soul that serves only to keep his Body alive, and does not regulate its Motions. Such a Soul is to the Body, but as Salt to Flesh, which it keeps a while from stinking.

982 The Discontent of most Men proceeds not from what is wanting to them, but from what they desire.

983 The Vices which most resemble Virtue, are those which a Man ought most carefully to avoid; for they are a thousand Times more dangerous than the rest.

984 Take here in few Words the Character and Idea of a wise Man. He is willing to have a thing without (anxious) desiring it. He fears nothing, yet is in a continual

tinual state of Precaution. He is contented, and avoids (vicious) Pleasure. He loves not any thing but what is conformable to Reason. He provides for whatever is necessary, and yet is not disquieted. He takes not any Divertisement, but what is consistent with Decency. He is not afflicted but when he has committed some Fault. He follows Reason in all things.

985 The sensual Satisfactions of Man are very little and trifling, compared with the Pleasures of Heaven; and it can never be worth a Man's while to be Damned for them.

986 'Tis Business and Employment, that gives Gust and Relish to Pleasure; 'tis this that prevents the disease of Pleasure, Surfeit and Satiety; and makes Diversion always new, and Nature always vigorous.

987 I counsel you therefore to set aside some Hours for reading; it's a handsome Diversion, and conveys Profit through Pleasure. The Intellect is a grateful Soil; but then like a Field it requires Manuring.

988 A Gentleman furnished with Reading, can never be at a loss to set on foot, and carry on a handsome Conversation; he is always well stocked, and carries his Provisions about him: Whereas others are forced to fetch Matter from the Dog-Kennel, or the Stable, and too often from the Stews; their Discourse is a compound of Smut and Raillery,

Raillery, enlivened always with Fooleries, and sometimes seasoned with Oaths and Blasphemies: Nonsense, in fine, though not the most creditable, is the most innocent and less blamable Ingredient. How often have I lost Patience, and fretted away good Humour in the Company of Gentlemen of fair Estates, and of a noble Extraction? Methought they had served an Apprenticeship under Grooms, or Dog-boys; they eternally grated my Ears with Hounds, and Horses; and broke out into such clamorous Tumults, as if they had been drawing up the Grievances of the Nation, or pelting the Prerogative; yet after all, the Question was only, whether *Puffs* or *Lightfoot* got the better last Chase.

989 How uneasy have I seen Gamesters? Methought they sat on Thorns or Tenters; you might see Passion in their Gestures, and read Despair on their Faces; they broke through all the Barriers of Modesty and Decorum, and Diced away their Money first, and then flung Patience after it: Had Force stretched these Gamesters on that Rack, I should have pitied their Misfortune; but when I reflected they were their own Executioners; let them suffer (said I;) nothing but Stripes can teach Fools Wisdom, nor restore Madmen to their Wits.

990 It has been observed, that Integrity (if not destitute of competent Prudence)



has in dispatch of Affairs, ever outstripped Craft and Subtilty.

991 I believe there are few Natures, but are capable, if not of eminent Accomplishments, yet of such Improvement, as may render them considerable and useful enough, if they would apply themselves to the Study of Knowledge with any tolerable Vigor, or exert their Vigor with any Regularity and Uniformity.

992 There are (if I may so speak) Active and Contemplative Gifts; and 'tis a great Felicity for any one to be able to know himself so well, as to discern what the God of Nature has designed him for. Some who are a Disgrace to a publick Station, would be an Ornament to a private one; many who act but awkwardly, think and meditate very wisely and accurately.

993 None are wont more earnestly to covet Retirement, than such who naturally are addicted to Learning; Men too plain or too great for a crafty and subtle World; too generous, tender and easy for a bustling, vexatious and stingy one.

994 He who in his Retreat, is entirely Master of himself and Time, had need of Talents to employ and divert him, to find him Business and Pleasure, and to enable him to reap Benefit from the one, and to preserve his Innocence in the other; and without this degree of Understanding, a solitary Life

Life must be very dull and barren; nor can I think of any Cure for this, but to increase a Man's Task and Business, in proportion to the defect of his Understanding; that so Employment may fill those Vacuities which Contemplation never can.

995 Retirement does not so much consist in solitude of Place, as in freedom in secular Business and Troubles, from the Allurements, Distractions and Vexations of the World: If we put these off, we may find Retirement enough in the most populous City; but if we carry these with us in the Country, we shall reap little benefit from change of Place or Air: And under the Name of Retirement, we shall be persecuted with all the Evils and Mischiefs with which Vanity, Disorder and Distraction are wont to disquiet an active and busy Life.

996 Whatever Diversion recreates my Mind without ensnaring it; whatever repairs my Body without impairing my Virtue, I embrace with open Arms: I will not only taste but drink my fill of Pleasure, if it exalt, not debase my Nature; I shall never complain, that my Mind is too chearful or my Body too vigorous.

997 Let the Morning and Noon of your Life, be spent in acquiring Virtue, Honour, Knowledge and good Humour, and in your Evening you will have no reason to com-

plain of the loss of Youth and Beauty. Time will do you no other Injury than it does a Tree, when it changes its Blossoms into Fruit, or than it does Statues, Medals, and Pictures, whose Price and Value is enhanced by their Antiquity.

998 There is a Virtue in enjoying the World, as well as in renouncing it; and it is as great an excellence of Religion, to know how to abound, as how to suffer want.

999 There is a vast difference between the Fits and Flashes of Mirth, and the Serenity of a fixed and habitual Delight; between the titillation of Sense, and the solid joys of the Mind; and lastly, between the Pleasures of Fancy and Reason.

✓ 1000 Memory depends very much upon the perspicuity, regularity, and order of our Notions. Many complain of want of Memory, when the defect is in their Judgment: And others, when they grasp at all, retain nothing.

1001 Ignorance of the Law excuses a Transgression, when it is itself excusable; but if the Ignorance itself be Criminal, the Effects of it must be so too.

1002 'Tis to the Virtues or the Errors of our common Conversation, and ordinary Deportment, that we owe both our Friends and our Enemies, our good or bad Character abroad, our domestick Peace or Troubles,



bles, and in a high degree, the Improvement or Depravation of our Minds.

1003 The musick of the Voice, the gracefulness of Delivery, a flow of Words, the surprize of Novelty and Notion, the beauty of Sentences, and the sparkling of Wit and Fancy, or an appearance of Learning; these are I doubt, too often the things that draw together, and charm an Auditory; and so all are pleased, but none converted or edified: For who Sweats or Blushes, who Trembles or grows Pale at these Sermons? Who goes away from them wounded or struck through; Serious and Pensive, full of Pious Fears, and Devout Desires?

1004 There are different kinds of Natures, as well as Soils; and some kinds of Virtues like some kinds of Seeds, will thrive better in one than in another.

1005 Salvation and Damnation are things of no common Importance; and therefore it highly concerns us, not to be mistaken in the Notion we form to our selves of Religion: For the Nature of things will not be altered by our Fancies; nor will God be mocked or imposed on.

1006 This is a wise and safe Rule, that we are to aim at the strengthening the Authority of our Minds; and the weakning the Force and Power of our carnal Appetites. By consequence, every Man ought to examine himself by what Arts, by what Pra-

Etices the Light of his Understanding comes to be obscured, the Authority of his Reason weakned, and the Tenderneſs of his Conſcience to be ſo much blunted and worn off. And when he has diſcovered this, he muſt avoid theſe things, as Temptations and Snares; he muſt ſhun theſe Paths, as thoſe that lead to Danger and Death; and whatever he finds to have a contrary Tendency, theſe are the things he muſt do, theſe are the things he muſt ſtudy, contrive and follow. How happy would a Man be, how perfect would he ſoon grow, if he did conduct himſelf by this Rule?

1007 Our natural Affections may entangle and enſlave us, as well as unlawful and irregular ones, if we lay no reſtraint upon them. Religion indeed makes them the Seeds of Virtue; but without it they eaſily betray us into Sin and Folly.

1008 'Tis but a counterfeit Patience, that pretends to ſubmit to God, and yet can bear nothing from Men.

1009 God doth not meaſure our Repentance by Inches, and by Hours; but where he finds Sincerity and Penitence, he is graciously indulgent.

1010 'Tis fit for every good Man to fear even a falſe Reproach; a good Name is no leſs wounded for the Time with that, than with a juſt Crimination.

1011 Religion

1011 Religion is nothing else but the Knowledge of the most excellent Truths, the Contemplation of the most glorious Objects, and the Hope of the most ravishing Pleasures; and the Practice of such Duties, as are most serviceable to our Happiness and to our Peace, our Health, our Honour, our Prosperity, and our eternal Welfare.

1012 Time is but a Moment to Eternity; Life but a Moment in Time; and Enjoyment (of Pleasures) fills up but a very Moment in Life.

1013 A great Man visited a Gentleman in the Country, and seeing all his Children standing in the Order of their Age and Stature, said, These are them that make Rich Men Poor: But immediately received this Answer; Nay, my Lord, These are they that make a Poor Man Rich; for there is not one of these, whom I would part with for all your Wealth.

1014 The World is never free from a sort of idle invidious Persons, who finding it a far easier matter to find Faults than to mend, carp at every thing that is made Publick, under this only Security, that by reason of their own Unprofitableness and Sloth, no body can find any thing of theirs, wherein to pay them in their own Coin.

1015 Con-



1015 Conscience is nothing else, but a kind of internal Sense of Good and Evil, implanted by God in the Nature of Man; and a Man may more easily destroy any of his outward Senses, than quite extinguish this.

1016 He that only resolves to amend hereafter, is certainly resolved not to amend now; and therefore is in no state of Repentance, nor in the way of Mercy.

1017 Virtue is neither a wary Diffidence, nor a hot fit of Zeal; but a constant, vital, and a settled Temper of Mind.

1018 The Weakest and most Timorous, are most Revengeful and Implacable.

1019 Sin itself was weak, and timorous, and bashful at first; but it got strength by Time, and by Degrees, and in the same manner it is to be supplanted; oppose beginnings of Good to beginnings of Evil, and an Habit will be obtained, and we shall confront one Custom with another.

1020 *Simplicius* saith, That the ways of Virtue are more pleasant to a good Man, than the ways of Sin and Licentiousness are to an evil and vicious Man (and therefore more amiable and better in themselves) appears by this: That several Men who have tasted all the Pleasures of Sin forsake it, and come over to Virtue: But there is scarce an Instance to be found, of the Man that had well experimented the delights of Virtue,

tue, that ever could be drawn off from it, or find in his Heart to fall back to his former Course.

1021 The less the divine Providence deviates from the Natures of Things, while the World is well and wisely governed, the more admirable is his Wisdom, who has so contrived the World, that he can govern all Creatures by the Springs and Principles of their own Natures.

1022 That Hour is coming, when we shall more earnestly wish to gain Time, than ever we studied to spend it.

1023 What is it to a dying Man, whether his Chamber be richly furnished, or not; whether he breathe out his Soul in a Palace, or in a Cottage? We shall not take Pleasure in summing up our Estates, and counting how much worth we shall die; and how many Thousands we shall leave behind us. These Things will be then as far from being our Care, as they are now from being our Comforts.

1024 Men commonly hope they have some Time more to live, and so drive off their Death from Year to Year before them; and never think of dying, as long as they have Life enough left to think of any thing else.

1025 A Day to come shews longer to us than a Year that is gone.

1026 We

1026 We are scarce so wretchedly mistaken about any Thing, as old Age. We reckon it a vast while thither; What a Shew do sixty or eighty Years make at a Distance? How numerous do the Days and Hours appear? But those who have attained to them, find they all glide away insensibly from them, and hardly know they have lived so long, but that they have bought so many Almanacks.

1027 If an Hair of our Heads cannot, much less shall we our selves fall to the Ground, without our heavenly Father.

1028 When we see the Pattern of Death before our Eyes; the departing Pangs, distorted Eyes, quivering Limbs, the wan and ghastly Corps, the Image of Death; if we have any Remainder of natural Softness left, it must needs strike us with Pensiveness, to think, that one Day this must be our Case, shortly all this must be acted over upon our selves. But no sooner is the Dead interred, and the Grave filled, than these sage and serious Thoughts vanish, and we return again to the same Lusts and Pleasures as before.

1029 The Sweat of *Adam's* Brows hath streamed down along upon ours ever since.

1030 What is Respect and Honour to a Man long accustomed to it? It brings him no great Pleasure when he hath it, but torments



ments him when he fails of it: Titles signify no more to him, than it doth to another when he hears himself called by his ordinary Name.

1031 We ought by no means to speak Evil, and divulge the Faults of others, tho' they be really true, without Necessity, or some other very good Reason for it; as for the Prevention of some great Evil, or the procuring some remarkable Good to our selves or others.

1032 Man begins to live with the Smiles of Infancy, and Wantonness of Youth; but all ends in Sadness and Corruption, when the Apprehension of being laid in the Dust, and paying the Tribute of Nature, affrights us with Horror; whilst the Uncertainty of Time, of Destiny in general, serves to elude Mens Expectations thereof in particular.

1033 The Excellencies of Repartees consist in being short, acute, clear, and not only spoken with a Grace, but so much to the Purpose, that it may not be suspected that we have prepared them in our Studies.

1034 In the Youth of a State, Arms do flourish; in the middle Age of a State, Learning; and then both of them together for a Time: In the declining Age of a State, mechanical Arts and Merchandize.

1035 Contempt is that which putteth an Edge upon Anger, as much, or more, than the Hurt it self; and therefore when Men are ingenious in picking out Circumstances of Contempt, they do kindle their Anger much.

1036 Discreet Followers and Servants help much to Reputation; for *Omnis fama à domesticis emanat.*

1037 To be sure that Religion cannot be right, that a Man is the worse for having.

1038 They that can be private, have Leisure for Family Comforts, which are the greatest worldly Comforts Men can enjoy.

1039 God's Works declare his Power, Wisdom and Goodness; but Man's Works, for the most Part, are Pride, Folly, and Excess.

1040 All Men pretend to a share in Reputation, and love not to see it ingrossed or monopolized, and are apt to enquire (as of good Estates suddenly got) whether he comes by all this honestly; or of what Credit the Person is that tells the Story.

1041 There is in Man's Nature a secret Inclination and Motion towards Love of others; which if it be not spent upon some one, or a few, doth naturally spread it self towards many, and maketh Men become human and charitable.

1042 Per-

1042 Perhaps this may be a Reason why so many unmarried Persons have proved so much more publick-spirited, than married Men have in all Ages.

1043 I know not how, but martial Men are given to Love. I think it is but as they are given to Wine; for Perils (and Pains) commonly ask to be paid in Pleasures.

1044 Men of noble Birth, are noted to be envious toward new Men when they rise; for when others come on, they think themselves go backwards.

1045 Deformed Persons, Bastards, and old Men, are envious; for he that cannot possibly mend his own Case, will do what he can to impair anothers.

1046 Near Kinsfolks, and Fellows in Office, and those that have been bred together, are apt to envy their Equals; when they are raised; for it doth upbraid unto them their own Merits and Fortune.

1047 Let Parents chuse betimes the Vocations and Courses they mean their Children should take, for then they are most flexible. And let them not too much apply themselves to the Disposition of their Children, as thinking they will best take to that which they have most mind to. It's true, that if the Affection or Aptness of the Children be extraordinary, then it is good not to cross it. But generally the Precept  
is



is good, *Optimum elige, suave, & facile illud faciet Consuetudo.*

1048 A general Custom of Simulation (or false Profession) is a Vice rising either of a natural Falseness, or Fearfulness, or of a Mind that hath some main Fault; which because a Man must needs disguise, it maketh him practise Simulation in other Things, lest his Hand should be out of Ure.

1049 The secret Man heareth many Confessions, while Men (for the ease of their Hearts) rather discharge their Minds to such, than impart their Minds.

1050 Some when they take Revenge, are desirous the Party should know whence it cometh: This is the most generous (tho' most dangerous;) for the Delight seemeth to be, not so much in doing the Hurt, as in making the Party repent.

1051 A cowardly *Italian* being laughed at for running away in a Battel, said, I was not afraid, but only had a Mind to try how long a Man's Skin, well kept, would last.

1052 As the Operations of the Mind are in all Cases much more noble than those of the Body; so are the Things that we compass by the Faculties of our Reason and Understanding, of much greater Value than those Things that we bring to pass by corporal Force.

1053 There

1053 There have been many that to gain Repose, have wholly withdrawn themselves from publick Business: Amongst those, the noblest, and most eminent of Philosophers, and Men truly of great Severity and Weight; who could neither endure the People, nor Government, and so retired into Desarts, and Retreats, to live privately with themselves. And these Men, in this Recess, had the same Design with Princes (whose Privilege is to live as they list) that they might want nothing, but enjoy their Freedom without Controul.

1054 None ever gained the Reputation of true Valour by Treachery or Malice.

1055 It does not depend upon us to be handsome, but it is in our Power to be good.

1056 Revenge is always infamous; and one cannot be cruel to his Enemies, without offending his Conscience or Reputation.

1057 Study is to be the Business of our Youth; and in the rest of our Lives, only our Rest and Diversion, usefully to fill up the Intervals of Action.

1058 It's an equal Misfortune to employ the precious Time of Life in mechanical Exercises, or in the Hurry of great Affairs. One is not to load himself with either Business or Envy.

1059 Most

1059 Most Men neither speak nor act according to what themselves are, but according to the Impression of others.

1060 Nothing's more ordinary, than after one hath committed one piece of Folly, to do three or four more in making Amends for it.

1061 Our Life is acted like a Play; the Catastrophe is in the last Act; the chief part then is, to end it well.

1062 Ones own Country is the Step-Mother to eminent Qualities: Envy reigns there, as in its native Land. Men remember better the Imperfections that one had in the Beginning, than the Merit whereby he is advanced to Honour.

1063 That Man hath all, who does not care for what concerns him not.

1064 The true Secret of attaining ones End, is to keep People always in Dependance.

1065 The most eminent Qualities lose their Value, if Affectation be discovered in them; because they are attributed rather to an artificial Constraint, than to the true Character of the Person: And what is natural, hath always been more agreable than what is artificial.

1066 Competition and Heat of Contradiction raises to Life Infamies which were dead, and digs up again the Filth which Time had almost consumed.

1067 It



1067 It is very easy to have an ill Name, because Evil is soon believed, and finistrous Impressions are very difficult to be obliterated.

1068 Commonly Truth is seen, but it is extraordinary to hear it: It seldom comes true to the Ears, especially when it comes from afar; for then it takes some Tincture of the Passions that it meets by the way.

1069 This is the Reason why Love, which is generally so hot at first, cools commonly so suddenly; because being generally the Issue of Fancy, not Judgment, it is grounded upon an over-great Opinion of those Perfections which first strike us, and which fall in our Esteem upon more mature Examination.

1070 We divide our Lives betwixt a Dislike of the present, and a Desire of the future; but he that lives as he should, orders himself so, as neither to fear or wish for to-Morrow; if it comes 'tis welcome, but if not, there's nothing lost; for that which is come is but the same over-again that is past.

1071 It were some Comfort yet to the Frailty of Mankind, and of human Affairs, if Things might but decay as slowly as they rise; but they grow by Degrees, and they fall to Ruin in an Instant.

1072 Men are honest, so long as they may thrive upon it; but if the Devil himself

self give better Wages, they will change their Party.

1073 This is all the Advantage which a rich Man hath by a great Estate after he is dead; to have a pompous and solemn Funeral; which yet signifies nothing to him after Death, because he is insensible of it.

1074 None are so fit to teach others their Duty, and none so likely to gain Men to it, as those who practise it themselves; because hereby we convince Men, that we are in Earnest, when they see that we persuade them to nothing, but what we chuse to do our selves.

1075 So far as Christians are factious and unpeaceable, so far they are no Christians.

1076 Many Men might have known more, had it not been for the vain Opinion which they have entertained of the Sufficiency of their Knowledge.

1077 A Will rightly disposed to obey God, though it be not brought into Act, for want of Opportunity, does not lose its Reward.

1078 The saying over so many *Pater-Nosters* by one that does not understand the Meaning of them, is no more a Prayer, than the repeating over so many Verses in *Virgil* would be.

1079 Though a Man had a Knowledge of Religion as great and perfect as that

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which *Solomon* had of Natural Things, large as the Sand upon the Sea-Shore; yet all this Knowledge, separated from Practice, would be like the Sand also in another Respect, a weak Foundation for any Man to build his Hopes of Happiness upon.

1080 Truth is many times lost, by too much Contention and Dispute about it; and by too eager a Pursuit of it, Men many times outrun it, and leave it behind.

✓ 1081 Men never play the Fool more, than by endeavouring to be over subtle and wise.

1082 The Description which *Virgil* makes of the Judgment of another World, of the *Elysian* Fields, and the Infernal Regions, how infinitely do they fall short of the Majesty of the holy Scripture, and the Description there made of Heaven and Hell, and of the great and terrible Day of the Lord; so that in Comparison they are childish and trifling? And yet perhaps he had the most regular and most governed Imaginations of any Man that ever lived; and observed the greatest Decorum in his Characters and Descriptions. But who can declare the great Things of God, but he to whom God shall reveal them?

1083 The Laws of God are not arbitrary Constitutions, and meer Instances of sovereign Will and Power; but wise  
Rules



Rules and Means to procure and advance our Happiness.

1084 What the Philosopher was wont to say of the Pleasures of this World, is as true of Riches, and all the other Enjoyments of it ; that if they did but put on the same Countenance, and look with the same Face when they come to us, that they will do when they turn from us, and take their Leave of us, we should hardly entertain them.

1085 When pious Souls go out of this World, they do not only leave all the Evils of the World behind them, but they carry along with them all the Good they have done, to reap there the Comfort and Reward of it. Just as on the other Hand, wicked Men, when they die, leave all the good Things of this World, all the Pleasures and Enjoyments behind them ; but the Guilt and Remorse of their wicked Lives accompany them, and stick close to them, to torment them there, and that there they may be tormented for them.

1086 Bodily Pain is the only Evil attending human Life, that is past the Power of Reason either to cure or to bear.

1087 If Men were but as careful to be what they ought, as to seem so, and impose upon others by concealing what in Truth they are, they might shew themselves boldly,

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ly, and save a world of Trouble which Dis-  
simulation puts them to.

1088 Instead of applying our selves to  
know others, we mind nothing else but the  
making our selves known. It would turn  
to much better Account to hear, and so get  
more Knowledge, than to talk all, that we  
may publish what we have got already.

1089 *Plato* said of *Xenocrates*, that not-  
withstanding his Knowledge, and his Ho-  
nesty, yet he had need to sacrifice to the  
Graces: [ That is, he was Clownish. ]  
Sweetness and Gravity are not contrary,  
but only different Things; and Prudence  
may put them into so perfect a Tempera-  
ment, that the one may give Lustre to the  
other.

1090 It is an evil Thing to hurt, be-  
cause thou hatest; but it is more wicked  
because thou hast hurt, therefore to hate.

1091 In many Injuries there is more Se-  
curity and Wisdom in dissembling a Wrong,  
than in revenging it.

1092 Courage consisteth not in hazard-  
ing without Fear, but in being resolutely  
minded in a just Cause.

1093 Where there is any hope of A-  
mendment to be looked for, there the first  
Offence deserves Pardon.

1094 The better Sort eschew Evil for  
Shame; but the common People for Fear of  
Punishment.

1095 I never received a greater Mortification than this. A Lady upon a Time took me by the Hand in the Street, and brought me to a Founder's Shop, to whom she said, Just so; you understand me: After which she left me. I was the more surprized at this Accident, that I could not understand what she would be at, and desired the Founder to explain it to me. He told me, the Lady came to have cast the Figure of the Devil; and I answered, I had no Pattern for it; she has met with you, and brought you to my Shop, that I might take you for my Pattern.

1096 The Infirmary of old Age is sufficient, without adding any other Troubles to it.

1097 A Man whose Reputation is settled, may do many Things, and never be thought the worse for (because Men have a good Opinion of him;) which if those who have small Repute should do, they would be cried down for.

1098 All Labour and Learning, that promotes not the great End of Happiness, is to no Purpose, since we are never the better for it; for to be better, and to be the happier for it, are all one.

1099 True Policy consists not in that Address or Subtilty of Spirit, which furnishes a Man at all Times with plausible Shifts,

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Shifts, but in that Integrity and Virtue that needs none.

1100 *Hierocles* saith, The Business of Philosophy is to purify the Soul of Man from sensual Lusts, and inordinate Passions, and to transform it into the Likeness and Image of God: This is that which it pursues, by discovering to us excellent Truths, and by recommending to us the Practice of excellent Virtues.

1101 How can he who doats upon the World, and melts in soft and sensual Pleasures, be able to secure the Repose of his Mind against those melancholy Alterations, which may daily, and some Time or other will certainly befall himself, and his Enjoyments?

1102 Contracts, and Evidences, and Seals, and Oaths, were devised to tie Fools, and Knaves, and Cowards: Honour and Conscience, are the more firm and sacred Ties of Gentlemen.

1103 'Tis generally thought there is in most, at first, some sort of Impetus towards Good, which if it were constantly cherished, would soon turn into Habit and Nature: But Fits and Heats of Religion, broken and interrupted Essays and Attempts, do only keep up so much gust for Virtue, as makes us a little disgust the Enjoyments of Sin, and preserves so much Conscience as serves to disturb and perplex us.

M 2

1104 They

1104 They adulterate Religion, who make it Sowre or Melancholy; it condemns nothing but what infects the Purity, or breaks the Force and Vigor of the Mind.

1105 A serene open Countenance, and a chearful grave Deportment, do best suit the Tranquility, Purity and Dignity of a christian Mind.

1106 When human Institutions enjoin any Thing as a necessary and essential part of Religion, which God has not made so; or when they impose such Rites, as through their Number, or Nature of them, cherish Superstition, obscure the Gospel, weaken its Force, or prove burthensome to us, they are to be rejected, and not complied with.

1107 To him who views them through a Microscope, the Works of God appear exact and elegant; but those of Man, coarse, and bungling, and ugly.

1108 Whatever we cannot help is our Misfortune, not our Fault: Actions meerly natural, or meerly forced, can neither be good or evil. The Concurrence of Reason and Choice, is indispensably necessary to the Morality of an Action.

1109 The Luxury and Pleasure of one, must be provided for and supported by the Care and Vigilance of others: And the Pomp and Pride of one part of the World

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cannot subsist, but on the Servitude of the other. In these Cases therefore, mutual Wants create mutual Rights, and mutual Merits.

1110 None are so covetous as the Childless; whereas those who for Maintainance of large Families, are inured to frequent Disbursements, find such Experience of divine Providence, that they lay out with more Chearfulness.

1111 There is not so much Comfort in the having of Children, as there is Sorrow in parting with them.

1112 I could blush to hear a Heathen say, If God would offer me the Choice of renewing my Age, and returning to my first Childhood, I should heartily refuse it; for I should be loth, after I have passed so much of my Race, to be called back from the Goal, to the Bars of my first setting out; and to hear a Christian sighing and sobbing at the Thought of his Dissolution.

1113 Can we think that Man is conscious to himself of any Worth, that will stake his Life down for every Trifle?

1114 *Greg. Nazianzen* saith, That it is nothing so great a Matter to maintain the Character of a good Man, when a Man hath once attained to it, as to begin a whole new Course of Piety; for now the one is but to be like a Man's self, and to



pursue a Custom or Habit: But the other requires a virtuous Choice, and a manly Resolution, able to bear down former Habits: and therefore there are but few Examples of the one, but many of the other.

1115 Though we must not argue from Parables, as to particular Circumstances of the Story, which are the Ornaments and Embellishments of Parables; yet we must argue from the principal Scope and Design of them.

1116 There is almost as much difficulty at first to debauch an innocent Mind, as there is to reclaim an old Sinner; to make the one conquer Shame, as there is to make the other Blush.

1117 Let it suffice thee, if thou hast learned how to live well, if thou canst not dispute.

1118 Death indeed is a more grievous and laborious thing to the unwilling, and more terrible to the unprepared; but never any Man lived an Hour the longer for his being unwilling or unprepared to die.

1119 When a Man is made a Spiritual Peer, he loseth his Sirname; when a Temporal, his Christian Name.

1120 If a Man should Register all his Opinions upon Love, Politicks, Religion Learning, &c. beginning from his Youth, and so go on to Old Age; what a Bundle of

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Inconsistencies and Contradictions would appear at last.

1121 The Reason why so few Marriages are Happy, is, because young Ladies spend their time in making Nets, not in making Cages.

1122 There is a greater penetration and perspicuity of Apprehension requisite to discover what is good and excellent in a Work, than to find in it what is defective; for as much as the Defects are more remarkable than the true Beauties, which easily elude the Reflections of Persons of an ordinary rate of Understanding, and discover themselves only to the more Intelligent.

1123 When we desire or solicit any thing, our Minds run only on the good Side or Circumstances of it. When it is obtained, our Minds run wholly on the bad ones.

1124 Poets give Immortality to none but themselves. 'Tis *Homer* and *Virgil* we admire, not *Achilles* or *Eneas*. With Historians 'tis quite the contrary; our Thoughts are taken up with the Actions, Persons and Events we read. And we little regard the Authors.

1125 The greatest Inventions were produced in the Times of Ignorance; as the use of the Compass, Gunpowder, and Printing; and by the dullest Nation, the *Germans*.

1126 Scandalous Reports are easily entertained; and the worse they are, the faster and further they are carried, and the harder they are overtaken and stopped.

1127 The first and greatest Pleasure of the Mind is the Improvement of its Knowledge. It has a very sensible delight in observing its Force and Power of Understanding. It embraces a sincere and true Representation of any thing; but rejects with disdain whatever is false and sophisticate. In viewing a Falsity, it employs Thought to no purpose, and resents the Abuse and Deceit.

1128 We have heard of many Blind Men, who have become famous for Wisdom and Learning; but of Deaf Men we have not heard of any: For which Cause, in our common Law such as are born Deaf are ranged amongst Lunaticks and Children, whom (as *Bratton* affirmeth) in Cases of Felony, their want of common Reason and Understanding privilegeeth from the ordinary Punishment inflicted by Law.

1129 Prayer and Preaching are (as it were) the ascending and descending Angels in *Jacob's* Ladder.

1130 Presumption in Business closes up a Man's Eyes and sets him a running. If he chance to be right, it brings him quickly to the designed Place; if he be wrong it carries him out of his way.

1131 It's



1131 It's a very nice Point to quicken the Memory of past Kindnesses you have done; it's apt to look like upbraiding, or it seems as tho' you over-valued them; and so he that had them had an ill Bargain of it.

1132 Diffimulation requires too much punctual Caution to preserve it undiscovered; and the Pains you take to betray by dissembling, even that betrays Diffimulation. A secret Behaviour in Business does well; or an open Confidence and a kind of resolute Profession. Carry your Light, either in a dark or a clear Lanthorn.

1133 The trial of Obedience is found in small Matters, sooner than in great.

1134 Courtiers (saith *Guevar*) rise late, come late to Church, Dine late, Sup late, go to Bed late, and Repent last of all, if at all.

1135 *Coninous* relates concerning the Battle of *Mont la Chery*, that many lost their Offices for flying away, that were bestowed on others ten Leagues further.

1136 'Tis no small Misfortune for Great Men to have but few things to wish or hope for, and to have Thousands to lose.

1137 It is an assured sign of a worthy and generous Spirit, whom Honour amends. For Honour is or should be the Place of Virtue: Virtue in Authority is settled and calm.

1138 Inveterate ill Habits become another Nature to us; and we may almost as well be taken to pieces, and new put together again, as mended. Natural Inclination indeed may be moulded and wrought upon by good Counsel and Discipline, but yet there are certain specifick Properties and Impressions that are never to be altered or defaced.

1139 The best way to know God, is to be like him ourselves, and to have the lively Image of his Perfections imprinted upon our Souls; and the best way to understand the Christian Religion, is seriously to set about the Practice of it. This will give a Man a better Notion of Christianity, than any Speculation can.

1140 God hath promised to take care of good Men; but if they neglect themselves, or willingly cast themselves into Danger, and expect his Providence and Protection, they do not trust God, but tempt him; they try whether God's Providence will countenance their rashness, and provide for them, when they neglect themselves, and protect them from those Dangers to which they wilfully expose themselves.

1141 No Prejudices are so strong, as those that are fixed in the Minds of Men by Education: And of all the Prejudices of Education, none are so violent and hard to be removed, as those about Religion, yea

tho' they be never so groundless and unreasonable.

1142 Were but Men convinced of this great and obvious Truth, that there is an infinite difference between Time and Eternity; between a few Days, and everlasting Ages: Would we but sometimes represent to ourselves what Thoughts and Apprehensions dying Men have of this World; how vain and empty a thing it appears to them; how like a Pageant and Shadow it looks, as it passeth away from them; methinks none of these things could be a sufficient Temptation to any Man, to forget God, and his Soul; but notwithstanding all the present Delights and Allurements of Sense, we should be strongly intent upon the Concernments of another World, and almost wholly taken up with the Thoughts of the vast Eternity, which we are ready to enter into. For what is there in this World, this vast and howling Wilderness; this rude and barbarous Country, which we are but to pass through, which should entangle our Affections, and take off our Thoughts from our everlasting Habitation; from that better and that Heavenly Country, where we hope to live, and to be happy for ever?

1143 Nothing shews the Spirit and Resolution of a Man more than to contend with an inveterate Habit; for in this Case, a Man strives against the very Bent and Inclination



clination of his Soul; and it is easier to set a Man against all the World, than to make him fight against himself.

1144 Nothing is more improper, than to provoke those whom we mean to persuade. While a Man's Reason is calm and undisturbed, it is capable of Truth fairly propounded; but if we once stir up Men's Passions, it is like muddying of the Waters; they can discern nothing clearly afterwards.

1145 A Man may say very severe things, where a just Occasion requires it; but he must use no reviling; and this is the true art of chiding, the proper Style wherein we must use to reprove. If we do it with Malice, and Anger, and Contempt; it is misbecoming, even tho' we despair of doing good; but if we hope for any good Effect, we are like to miss of it this way.

1146 This is my final Resolution, and this by the Grace of God, I will stand to: I will from henceforth submit to my Duty, how difficult soever it be, and discharge all those base mischievous Lusts of mine, what Temptations soever assault me.

1147 If it be so grievous to us, to contend with an Evil Habit, and struggle a while with stiff and obstinate Inclinations; to resolve, and strive, and watch, and pray against them; Lord, how grievous will it be to dwell with everlasting Burnings, and to endure the dire Effects of thy unquenchable

ble Fury for ever! And yet one of these must certainly be endured; for between them there is no Medium.

1148 For a Man to resolve upon a holy Life, after he hath been long habituated to the contrary; is to resolve to make War with himself, and to live in open Hostility with the Inclinations of his own Nature; and thus to resolve against the Grain, and incline himself against his own Inclinations, is one of the greatest acts of violence that a Man can offer to himself.

1149 Hasty and passionate Resolutions work no change upon the Soul; and till a Man hath made a new Judgment of things, it will be in vain for him to make any new Resolutions; because it is impossible that any Resolution should be lasting, that is not founded in the Judgment.

1150 That any Creature owning and believing a rational and immortal Spirit to be a part of its Being, should be so ridiculous as to value itself by such little trifling Advantages, as a well coloured Skin, a Suit of fine Cloaths, a Puff of popular Applause, a Bag of red or white Earth; and yet God help us, these are the only things almost, by which we difference ourselves from one another.

1151 Religion is a wise, a still and silent thing, that consists not in Frisks of Fancy, and Whirlwinds of Passion; but in a divine  
Temper

Temper of Mind, and an universal Resignation of our Wills to God; and this not only in intermittent Fits of Passion, but in the midst of cool Thoughts, and calm Deliberations. For true Religion is a State of a fixed and constant Nature, that doth not come and go, like the Colours of a blushing Face; but is the natural and true Complexion of the Soul.

1152 Let us not flatter ourselves any longer with vain expectations of Heaven, upon the account of our bodily Religion; for unless our Natures are changed, and our Minds reformed and bettered by it, we may as well lay claim to Heaven, because we eat, and drink, and sleep; as because we pray, and hear, and receive the Sacraments.

1153 The publick Good is a common Bank, in which every Member hath a Share; and consequently whatsoever Damage that suffers, we must expect to bear our Parts of it. And yet (God help us) if we impartially view the Designs and Behaviour of the Generality, we would hardly think that they did seriously believe there were any such thing as a Common-Weal among us; every one almost endeavouring to advance his own Interests, tho' it be upon the publick Ruin; and all our Pretences to the Publick being little else but a contrasting of Parties, running a Tilt at one another; whilst the common Good lies between



tween them, and is equally trampled on by both sides.

1154 A great Merit joined to a great Modesty, may be a long time before it is discovered.

1155 A Man that is vain, indiscreet, a great Talker and a Buffoon, one who speaks impudently of himself, and contemptibly of others, who is extravagant, haughty, impertinent, without Morality, Honesty or Sense, and a Libertine in Imagination; such a Man, I say, wants nothing to be adored by abundance of Women, but a few tolerable Features, and a good shape and fine Cloaths.

1156 The Wit of Conversation consists more in finding it in others, than shewing a great deal your self. He who goes out of your Company pleased with his own Face-tiousness and Ingenuity, will the sooner come into it again. Most Men had rather please than admire you; and seek less to be instructed and diverted, than approved and applauded. And it is certainly the most delicate sort of Pleasure to please others.

1157 The pleasure of Society among Friends, is cultivated by a likeness of Imitation, as to Manners; and a difference in Opinions, as to Sciences; the one confirms and humours us in our Sentiments; the other exercises and instructs us, by Disputations.

1158 Great

1158 Great Men delight in opening Walks in a Forest, supporting Trees by long Walls, gilding their Ceilings, in Water-works and Orangeries: But to get a quiet Mind and a glad Soul, to prevent extream Cares, or remedy them; their Curiosity never reaches so far.

1159 The Invention of Parchments is a scandal to Humanity: What a shame it is, that Men cannot keep their Words without being forced to it.

1160 There are some little Rules and Duties of good Manners, which belong to Place, Time and Persons, which are not attainable by the Force of Ingenuity, and which Custom teaches us: To judge of Men by the Faults they commit in this kind, before they are well instructed; is to make a Judgment that will at one time or other deceive us.

1161 The same Vices which are deformed in others, and insupportable, we don't feel in ourselves; they are not burthensome to us, but seem to rest without weight, as in their proper Centers; such an one speaking of another, draws a dismal Picture of him; not in the least imagining, that at the same Time he is painting himself.

1162 There are a sort of God's Creatures which are called Men; who have a Soul which is a Spirit; whose Life is employed in, and whose most vigorous Attention is taken

taken up in sawing of Marble. This is very foolish and trivial. But there are others more astonishing; for they are entirely useless, and spend their Days in doing nothing. This is yet less than sawing Marble. But still there are others that spend their whole Life in doing of Mischief, and that is the worst of all.

1163 Moderation and Prudence in Conduct, leave Men obscure. To be known and admired, 'tis necessary to have great Virtues; or (what is perhaps equal) great Vices.

1164 If you tell Men (and especially the great ones) that such a Man has Virtue; they will tell you, let him keep it then: that he has a great deal of Wit, and above all that he is very pleasant and diverting; they will answer you, so much the better for him: That he has a Wit well cultivated and is very knowing; they will ask you what's a-Clock? what Weather is it? But if you give them to understand, there is a Juggler; one that turns *Aqua Vite* black; 'tis wonderful! tho' they often see it at Feasts. Then they cry out, where is he? bring him to me this Evening, to Morrow, or as soon as you can possibly find him. He is brought, and the Wretch who is only fit to be shewn in Fairs, or at private Entertainments for Money, presently becomes Familiar.

1165 The



1165 The Science which we learn from Books, is Water out of a Cistern; that which we gain by Experience, is living Water, and in its Spring. 'Tis Business and Action that strengthens the Brain, while Contemplation weakens it.

1166 There is more Satisfaction in good self-Government, than in all the forced Jollities and Pleasures in the World.

1167 Man is not well settled or confirmed in his Religion, until his Religion become the Reason of his Mind. 'Tis lowness and imperfection in Religion, to drudge therein; to take up Duties as Burthens; to do them as Tasks, barely to satisfy Conscience, that Conscience may not trouble, vex, condemn. They who are come to any growth in Religion, are free-spirited in it, act with inward Satisfaction, Pleasure, Content. They understand it is for our good, desirable of itself, and therefore act with delight: Religion till then, is not our own, is not settled in the Subject, is not secured; till then Men will not be friendly to it, will not make it their Adoption or Choice; but rather look upon it as their Exacter, Comptroler of Liberty and Will; and look upon God as an *Egyptian* Task-Master: They will carry it as a Burden which they would throw off, if they might have their Minds.

1168 Where

1168 Where there is Wisdom and Goodness in the Agent, all Punishment is for instruction, reformation, and bettering of the Offender; and for Example to By-standers.

1169 There is no Superstition in using things not commanded of God; but in using them as necessary pieces of Religion, they are Superstition, and offensive to God.

1170 In Matters of weight, wherein the Honour of God, and the Safety of Men's Souls are concerned, Scripture is punctual, clear, full and particular; That our Faith may be better directed, and we ourselves preserved against Cheats and Imposture. But as to other Matters, they are left to Christian Prudence, Discretion, and Fidelity.

1171 Religion is not satisfied in Notions; but doth indeed come to nothing, unless it be in us not only matter of Knowledge and Speculation; but doth establish in us a Frame and Temper of Mind, and is productive of a Holy and Virtuous Life.

1172 How fond and partial is the World, who do applaud the great Disturbers of Mankind; such as make havock and desolation in the Family of God, bring in confusion, and turn all into hurly-burly! giving to such as these Titles of Honour; naming them Conquerors and victorious Persons! How fond (I say) and partial is the World, who

who do so magnify the frame of high-spirited, turbulent, self-willed Persons! thinking them Men of Courage and Resolution; and on the other Hand, accounting the innocent and harmless, to be Persons of no Spirit or Activity. Whereas the greatest sign of Power, and bravest Performance in the Life of Man, is to govern his own Spirit, and to subdue his Passions.

1173 There seems to be an enmity to peace and quietness in some Dispositions; these are malicious and turbulent Spirits; whose pleasure is to make disturbance, who were never taken with the beauty of Order, nor ever tasted the sweet of Peace, nor framed themselves to Duty and Obedience. What should such do in Heaven, where all is Order and Harmony? They are only fit for the infernal Hurry, Company for Fiends and Devils, whom they exactly resemble. In Hell is Darkness, Perplexity, Confusion; they lead a hellish Life, who always are quarrelling, contradicting, traducing; yet some applaud themselves in this.

1174 We should not measure Men by *Sundays*, without regarding what they do all the Week after; for Devotion does not necessarily make Men good, tho' the want of it may endanger their Principles.

1175 Hypocrisy is a more modest way of Sinning (than Prophaneness;) it shews some reverence to Religion, and does so far own the  
the



the Worth and Excellency of it, as to acknowledge that it deserves to be counterfeited: Whereas Prophaneness declares openly against it, and endeavours to make a Party to drive it out of the World.

1176 Good Success is often owing to the want of Judgment; for a nice Discretion keeps a Man from venturing upon several Attempts, which meer want of Consideration makes frequently turn to good Account.

1177 'Tis Matter of Skill and Address, when a Man cannot honestly compass what ht would be at, to appear easy and indifferent upon all repulses and disappointments. Besides, it improves all our Disappointments into Providences, when we can let fall the vain desire of any thing, without feeling the loss of it.

1178 Tho' an Action appear never so bright and glorious in itself, it is not to be accounted great, if it be not the effect of Wisdom and Design.

1179 It is a part of Prudence, not to sink under the Impression of an ill Report, provided there be Integrity and Innocence to support that firmness of Mind. A wise Man will not make his Life precarious; he stands or falls in his own Conscience; and leaves the World to take its course. 'Tis the Novelty, not the Quality of things, that sets People a gaping and gazing at them; but when they come once to be familiarr,

miliar, the Wonder goes off, and Men return to their Wits again.

1180 He that solicits for another, does it with the Confidence of one that demands Justice; but he who acts any thing for himself, speaks with the confusion and trouble of one that begs a Pardon.

1181 Good Nature is a great Misfortune, when it is not managed with Prudence.

1182 A bare Easiness of Pardoning, has often the force of a Temptation to offend again.

1183 Some People are busy and yet do nothing; they fatigue and wear themselves out, and yet drive at no Point, nor purpose any general End of Action or Design to their Pursuits.

1184 It doth not seem probable, that Means should be used with good success to answer all other intentions in Nature; and be used in vain, in attaining that which is the most desirable thing in Nature (*viz.*) Health.

1185 The Disciples themselves could not cure Diseases at all times; if they could, St. Paul would not have left *Trophimus* sick at *Miletum*; nor have sorrowed so much for *Epaphroditus's* Sickness.

1186 The World esteems a Person of a pleasant Humour, and that hath a good Assurance, a good Put-off and Value for himself; especially if he be a Man of a  
ready

ready Wit: Such a Man shall meet with Respect and Reputation, much above what there is ground for; and more a great deal than those that are of far greater Worth, of higher Improvements and better Spirits. Thus are Men esteemed not so much from Integrity and Simplicity; not from pureness of Mind, and exact walking according to the difference of Good and Evil; but as they comply with several Men's Fancies and Opinions.

1187 We must not pretend to see all that we see, if we would be easy.

1188 A Man in Business must put up many Affronts, if he loves his own quiet.

1189 The most common things are the most useful; which shews both the Wisdom and Goodness of the great Lord of the Family of the World.

1190 Happy are those whose Errors happen to be in small Matters; and which come betimes and are remediable.

1191 Every Man hath in his own Life Sins enough, in his own Mind Troubles enough, in his own Fortune Evils enough; and in Performance of his Offices Failings more than enough to entertain his own Enquiry, without being curious after the Affairs of others.

1192 Those things often prove more prejudicial that we Pray for, than those we Fear.

1193 So



1193 So long as we are solicitous for the Increase of Wealth, we lose the true Use of it; and spend our Time in putting out, calling in, and passing our Accounts, without any substantial Benefit either to the World, or to our selves.

1194 The way that leads to Honour and Riches, leads to Troubles; and we find the Causes of our Sorrows in the very Objects of our Desires.

1195 Many Persons of great Learning and Judgment are of Opinion, that there is no set Form of Government for the Christian Church, to be found in the whole Bible, but must be left to our Governors to order and appoint, according to the Rules and Dictates of sound Judgment, and Discretion (which *Hooker* gives an admirable Account of.)

1196 The Jars of Friends, by ripping up all the hidden Malice, or Suspicions, or Follies, that lie lurking in the Mind (and setting all right again) maketh the Knot (of Friendship) more strong and durable.

1197 What others have urged from the Form of Church Government under the *Jewish* Oeconomy, concludes nothing to us; for the *Jews* lived all under one Polity, and in one Nation; whereas Christianity is dispersed all over the World, under  
many

many Civil Governments; and therefore the Circumstances of Church Discipline must be suited to the State and Condition of different People, within their several Jurisdictions, as may appear most just and reasonable to the Judgment and Discretion of their lawful Governors.

1198 A Man that will live for himself alone, and take no part in what may happen to others, must renounce the World, and retire with his Indolency into Solitude, and be good to no-body.

1199 I find nothing more troublesome, than a Man that always talks, who hears no body but himself, and interrupts those that begin to speak, as if they usurped a Privilege which belonged only to him. It is very difficult for such a one to speak Things weighty enough to draw the Attention of the Auditory, and to speak them in a pleasing Exactness.

1200 A wicked Inclination may be resisted, but an ill Custom is seldom forgotten; since nothing takes a deeper Impression in us, than the Things wherewith we have continual Familiarity.

1201 The Day that we fear as our last, is but the Birth-day of our Eternity, and it is the only way to it; so that what we fear as a Rock, proves to be a Port.

1202 Virtue may shew it self as well in a Bed, as in the Field; and he that cheerfully encounters the Terrors of Death, and corporal Anguish, is as great a Man as he that most couragiously hazards himself in a Battel.

1203 It's no great Business for a poor Man to preach the Contempt of Riches, or for a rich Man to extol the Benefits of Poverty, because we do not know how either the one, or the other, would behave himself in the contrary Condition.

1205 Had I known where to have sought any one proper for my Conversation, I should certainly have gone a great way to have found him out; for the sweetness of suitable and agreeable Company, cannot (in my Opinion) be bought too dear.

1205 The most useful and honourable Knowledge and Employment for the Mother of a Family, is the Science of good Housewifry. I see some that are covetous indeed, but very few that are (rightly) saving. 'Tis the supream Quality of a Woman, and that a Man ought to seek after before any other, as the only Endowment that can preserve our Houses. Let Men say what they will, according to the Experience I have learnt, I require in married Women the Oeconomical Virtue, above all other

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other Virtues. If the Husband find Matter, the Wife should Form.

1206 I am much more at Ease when bound by a Scrivener, than by my self. Is it not Reason that my Conscience should be much more engaged, when Men simply rely on it? In a Bond, my Faith owes nothing, because it has nothing lent it.

1207 Though all that has arrived at our Knowledge of Times past should be true, and known by some one Person, yet it would be less than nothing, in Comparison of what is unknown.

1208 Many Gentlemen behave themselves, as if all People below their Quality and Rank in the World, were but as so many Brutes, or worse: As if human Blood were not all of a Colour: As if Nature had not brought them into the World the common way; or moulded them of the same Materials with the meanest Wretches upon Earth.

1209 Some wear the Name of Christians, but have neither the Wit, nor the Honesty of Pagans; for they (Pagans) content themselves with the Pleasures of this Life, because they know no better; but the Hypocrite (that is instructed both in the Life temporal and eternal) lives without either Comfort in the one, or Hope in the other; and takes more Pains to be damned,

than a good Christian does to compass his Salvation.

1210 'Tis one of the hardest Things in Nature, to make any Man as wise as he should be, that conceits himself wise enough already.

1211 All the Minutes of our Life are but as so many Links of a Chain, that has Death at the end on it; and every Moment brings thee nearer thy End, which perchance (while the Word is speaking) may be at thy Door.

1212 He that dies in a Battel, with his Sword in his Hand, does not think of his Death; he feels and considers it not; the Ardor of the Fight diverts his Thoughts another way.

1213 To enter a Breach, carry an Embassy, and govern a People, are Actions of Renown: To reprehend, laugh, fell, pay, love, hate, and gently and justly converse with a Man's self, these are more hard, though less remarkable; by which means retired Lives undergo Offices of as great, or greater Difficulty, than the other.

1214 The Country Life is to be preferred. For there we see the Works of God; but in Cities, little else but the Works of Men: God's Works declare his Power, Wisdom and Goodness; but Man's Works, for the most part, his Pride, Folly, and Ex-

cess;

cess; the one is for Use, the other chiefly for Ostentation and Lust.

1215 Men are generally more careful of the Breed of their Horses, and Dogs, than of their Children.

1216 How often have I found Reason to wish that I had not been in Company? Or that I had said nothing when I was there?

1217 God is as much glorified by thy Example of Humility in a low Condition, as by thy Bounty in a great and dangerous.

1218 The Dress of Words is but as the Dress of Women to a wise Man; for be the Sleeve of what Fashion soever, yet the Arm is still but the same.

1219 We have just enough Religion to make us hate, but not enough to make us love one another.

1220 Those Men that have laid aside the free and impartial Use of their Reason, are just as fit for Religion, as Sheep and Oxen; for they differ only in this, that the one are Brutes without Reason, and the other Brutes with it. Onions could never have been Deities, if *Egyptians* had been Men; but when Reason was once banished the Temples, no wonder if Folly and Superstition commenced Religion. A Stock might be a Deity, when the Priest was no more.



1221 *Timotheus*, the *Milesian* Musician, asked a double Salary from those (his Scholars) who had had before another Master.

1222 Great Men had need borrow other Mens Opinions, to think themselves happy; for if they judge by their own Feeling, they cannot find it.

1223 The Generality of Men seem fitter for those Employments they have not, than for those they stand already possess'd of.

1225 That which a Man causes to be done, he does himself; and 'tis all a Case, whether he does it by Practice, Precept, or Example.

1225 With the same Motion of our Lungs we draw in Air, we throw away Breath. Some Parcels of our selves steam away continually, and we live a dying Life, or a living Death.

1226 It's a great Mistake for us to think, that all of Heaven or Hell is hereafter; for both the one and the other is, in Measure and Degree, begun here: For Heaven and Hell are not so much a Place, as a State. They that are reconciled to God, in the Frame and Temper of their Minds, and that live according to the Law of Heaven, the everlasting and immutable Rules of Goodness, Righteousness and Truth, may truly

truly be said to have begun Heaven, while they are upon Earth. But they who confound the Difference of good and Evil; and who care not to approve themselves to God, but do all Things without Difference or Distinction; these are Partakers of the devilish Nature, and are in the hellish State.

1227 As the Superstitious imagines, so Things are to him: But Things attain not Effects according to our Fancies, but their own Existences, and what they are in Truth and Virtue.

1228 Had God left it to our Choice to die, or to live for ever; and did we consider how dismal it is for a Man to see no end of his Poverty, Subjection, Sickness, or Sorrow; or at best, to enjoy Riches, Greatness, Health and Pleasure, with an absolute Necessity of exchanging them shortly for their Contraries, by their continual Vicissitudes of Times; and thus to be tost to and fro by the Wheel of Fortune, betwixt Happiness and Misery; it would pose any Man to make a Choice. Nature having tied us to the former, saves us the Labour of chusing; and the Necessity of dying is made easy by Religion.

1229 A fortunate Crime wants little of being commended as much as a real Virtue;

and Success supplies the Place of all Virtues. 'Tis a black Action, a horrid odious Attempt indeed, that Success cannot justify.

1230 Though Arts and Sciences daily improve, yet Vice and Folly get Footing in the World.

1231 The Duties of Christianity are the same with those of Natural Religion: And excepting those three positive Precepts, of Baptism, and the Lord's-Supper, and of worshipping God in and through Christ, there is no Command in the Gospel, distinct from the eternal Rules of Morality; which the Gospel doth improve upon new Principles, and strengthen with more powerful Obligations.

1232 Next to leaping into Hell without any Repentance at all, doubtless the most desperate Folly a Man can be guilty of, is to defer his Repentance 'till he is dying.

1233 It's but a little while, and we shall all certainly be of this Mind, that the best Thing Men can do in this World, is to provide for the other.

1234 God's Providence could easily have so disposed of Things, as to have secured every Man from Want; but he hath on purpose ordered this Variety of Conditions, high and low, rich and poor; not that some Men might have an Advantage to insult



sult over, and despise others; but that there might be an Opportunity for the Exercise of several Virtues; that the Poor might have an Opportunity to exercise their Dependance upon God, and their Patience and Submission to his Will; and that the Rich might shew their Temperance, Moderation and Charity.

1235 Nothing is more commonly observed, than that whilst a Man is teaching another, he improves himself: Our Memories are frail and treacherous; and we think many excellent things, which for want of making a deep Impression, we can never recover afterwards: In vain we hunt for the straggling Idea, and rummage all the Solitudes and Retirements of the Soul for a lost Thought, which has left no tracks or footsteps behind it: The first Off-spring of the Mind is gone, 'tis dead as soon as born: Nay often proves abortive in the Moment it was conceived: The only way therefore to retain our Thoughts, is to fasten them in Words, and chain them in Writing.

1236 In all our Observations, have we ever met with a Man, who has been set upon it, to live well, that in time has not done so? Or have we known one, that has made it a By-business, that ever attained to any considerable perfection of Goodness?

1237 Religion was never intended by the wise (and good) Author of it, to be such

an Hedge and Fence of Separation, as the Pride and Ill-nature of its Professors have made it.

1238 By Luxury and Softness, and Excesses of corporeal Gratifications, the Soul is made careless and inconsiderate, inordinate in its Desires, and impatient of the least Difficulty and Opposition.

1239 There are few that take notice, that all Men are become Merchants; that they expose every thing to Sale; some their Valour and Military Experience, to be accounted while they live the Props of their Kingdom, and to immortalize themselves after Death: Others their Arts and Sciences, to make themselves famous: Others their Wit, to render themselves acceptable in all Companies: Others their Dexterity in Business, to gain Credit, and make a Figure, &c.

1240 The Passions are the only Orators that are always successful in perswading. They are a kind of Art in Nature that proceeds upon infallible Rules: And the plainest Man with the help of Passion, shall prevail more than the most eloquent Man without it.

1241 Philosophy finds it an easy matter, to vanquish past and future Evils; but the present are commonly too hard for it.

See 928.

1242 Envy

1242 Envy is a Passion so full of Cowardice and Shame, that no body ever had the Confidence to own it.

1243 One Reason why we find so very few Men of Sense, and agreeable Conversation, is, that almost every bodies Mind is more intent upon what he himself hath a mind to say, than upon making pertinent Replies to what the rest of the Company say to him.

1244 We are beholden to Nature for Worth and Parts; but it is to Fortune that we owe the Opportunities of exercising them.

1245 It is not enough for Men to have great Accomplishments, except they have the Art of using them.

1246 He that fancies such a Sufficiency in himself, that he can live without all the World, is mightily mistaken; but he that imagines himself so necessary, that other People cannot live without him, is a great deal more mistaken.

1247 The Rich are liable to as many Diseases, and as sharp Pains, as the Poor; and they have commonly less Patience to bear them, than the Poor; because they have not been inured to other sorts of Evils.

1248 It is very hard for a rich Man to be so good as he ought; it requires a great force and firmness of Resolution, a very  
solid



solid and vigorous Constitution of Mind, to bear a great Fortune, and not to be corrupted by it.

1249 What we enjoy is ours; but what we lay up, is from that time not ours, but somebodies else.

1250 Wealth and Content do not always dwell together; nay, so far from that, that perhaps they seldom meet.

1251 'Tis not a great Estate, and vast Possessions that make a Man happy in this Word; but a Mind that is equal to his Condition, whatever it be.

1252 A Man may be a good Man, and may go to Heaven, notwithstanding a great many mistakes in Religion about things not necessary.

1253 Tho' some have been so fantasti-  
cally obstinate, as against the Reason and  
Common Sense of Mankind, to maintain  
this Paradox, that a wise Man may be as  
happy upon the Rack, or in *Phalaris* his  
Bull, as in the greatest ease and freedom  
from Pain that can be imagined; yet Nature  
cries shame of this Hypocrisy; and there  
are none of those wise Men they speak of,  
weree ver such Fools as to try the Experi-  
ment, and to shew by their Actions, that it  
was indifferent to them whether they laid  
themselves down upon their Beds every  
Night, or were stretched upon a Rack;  
which

which yet ought to have been indifferent to them, had they believed themselves, and really esteemed that which others account Pain, to be as happy a Condition as that which is commonly called Ease.

1254 Men are more sensible of the goodness and excellency of any thing under the want of it, than while they enjoy it; and do usually value it more when it is gone than they did whilst it was present with them.

1255 Whilst we live with good Men, and converse with them every Day, we take but little notice of them; but no sooner are they departed but we admire them; and every Man's Mouth is open to celebrate their good Qualities. Perhaps Familiarity and Acquaintance, and Conversation, does insensibly beget something of Contempt.

1256 The better a Man is, so much the more conspicuous are his Faults; as Spots are soonest discovered, and most taken notice of, in a pure and white Garment.

1257 We are more mindful of Injuries than of Benefits; and are glad to take in others for excuse of our Faults; but are loth any should come in for a share in the good that is done by us.

1258 A good or a bad Character, in which all the World agrees in, and which continueth a great while, is seldom false.

1259 Prosperous Persons seldom mend much; they always think themselves in the right, so long as Fortune approves their ill Conduct.

1260 Eloquence is as much seen in the Tone and Cadence of the Voice, as in the Choice of proper Expressions.

1261 Slander and Flattery, do both make War against Virtue; but as the one assaults it with a Sword, the other does it with Poison; for which reason we ought to have more fear of Flatterers, than of the Slanderers; as we would more industriously shun those Enemies who hide their Designs, than those that openly make their War.

1262 Certainly there are more die of Grief, than of Joy; and it is not to be imagined, that Good should do as much Evil, as Evil itself.

1263 There is not the greatest Man living, but stands in need of the Meanest, as much as the Meanest does of him; just as none of us can live without the Beasts, no more than many of them can live without us.

1264 We may be good in every Condition, and we may make advantage of every Accident.

1265 God will not suffer Man to have the knowledge of things to come; for if he had prescience of his Prosperity, he would be



be careless, and understanding of his Adversity he would be senseless.

1266 Conscience is to the Wicked, an Accuser, a Judge, a Hangman, and a Rope ; to the Godly, a Comfort, a Reward and Aid against Adversities.

1267 The Benefactor when he is dead, can be nothing affected with what Men say, or think of him ; and therefore if he desire a good Name amongst Men, and the pleasure of it, it will be his discretion to (give and so) deserve it while he lives.

1268 They who take no side in a popular Commotion, are like the Bats, who are pecked at by the Birds, and bitten by the Mice.

1269 When Men are in love with a Mistake, the least appearance of a Reason is apt to entangle their Understandings ; and make them overlook the Evidence of an Assertion they are prejudiced against.

1270 A short Petition to a great Man, is not only a Suit to him for his Favour, but also a Panegyrick upon his Parts.

1271 The most malicious things, if wittily expressed, may stick to, and blemish the best Men in the World.

1272 The Complaisance which Men observe to great Personages, in never opposing their Wills, but humouring them without contradiction, is a Flattery in Action, much

more delicate and pleasing, than that of Words; for they who conform themselves to all the Humours of the Persons observed, seem perpetually to encourage them, and approve whatever they say, or do.

1273 When a Favourite by foreseeing and divining where the great Man's determination will stop, propounds the very way which he foresees he intends to take; he pleases him beyond what he could do by all the Praises and Commendations that could have been attributed to him.

1274 There is a great difference between the Vehemence of an Orator, and that of Choler: The first is nothing but the strength of Reason, forcibly expressed by Words, by the tune of the Voice, and agreeable Gestures; and this Vehemence never fails of making an impression, and perswading. The second transports an Orator, troubles, distracts, disorders his Gesture and Action; and by that means conveying his own disorder into the Minds of the Hearers, puts them all into a Hurry and Confusion; besides that, it is so unacceptable, that it alienates the Affection of the Hearers.

1275 A Reader (saith St. *Austin*) when he comes to the End of a Book, is as glad as a Traveller when he seeth the Sign of the Inn where he means to lodge.

1276 I believe that it is the want of acting which makes us so often fail in our attaining to any Virtue; we understanding what we should do, we approve and like; it may be we also design it; but still we act not, and so fall short of it.

1277 Truth and Reason, are common to every one, and are no more his who spake them first, than his who speaks them after. 'Tis no more according to *Plato*, than according to me, since both he and I equally see, and understand them.

1278 That which a Man rightly knows and understands, he is the free disposer of, at his own full liberty, without any regard to the Author from whence he had it, or fumbling over the Leaves of a Book.

1279 Our whole Life is full of Vanity and Mistake.

1280 'Tis as natural for the Vulgar to inveigh against generous Souls, as 'tis for Dogs to bark against the Moon: Yet that Planet appears impassible, and not being moved at the Snarls of invidious Animals, keeps on her heavenly Course, in Majesty and Silence: So do Souls that are truly noble, condemn the Censures of the inferior part of Men, and never stop till they arrive at the Meridian and Zenith of Perfection.

1281 Our Passions hurt not ourselves only, but others; and we receive again the  
Revenge



Revenge of the Damage we gave. For there is an eternal circulation of Justice in the World.

1282 Some Travellers visit foreign Countries, that they may come home laden with Romances and Fables, with trifling Remarks, and jejune Observations, to make a crackling Noise among the Vulgar; whilst wise Men laugh at their Follies, in that after all their extravagant Rambles abroad, they are not able to give a rational Account of any thing to the purpose, and are perfect Strangers to the Place of their own Nativity.

1283 A squalid Stile turns the Stomach of a Reader; whereas polite Expressions whet his Appetite, and cause him to devour whole Volumes with a gust.

1284 Most of the Sciences in use, are of no great use to us.

1285 There are some People who are busy; but 'tis as *Domitian* was, in catching of Flies.

1286 Persons of Quality are miserable, if their Education hath been so loose and undisciplined, as to leave them unfurnished of Skill to spend their time.

1287 A wise Man is placed in the variety of Chances, like the Nave or Centre of a Wheel in the midst of all the circumvolutions and changes of Posture, without violence or change; save that it turns gently in

in compliance with its changed Parts, and is indifferent which part is up or down.

1288 God is the Master of the Scenes; we must not chuse which Part we shall Act; it concerns us only to be careful that we do it well.

1289 We are in the World like Men playing at Tables; the Chance is not in our Power; but to play it well is: and when it is fallen, we must manage it as we can, and let nothing trouble us, but when we do a base Action, or speak like a Fool, or think wickedly.

1290 There is no wise and good Man, that would change Persons or Conditions entirely with any Man in the World.

1291 This Day is only ours; we are dead to Yesterday, and we are not yet born to the Morrow.

1292 If we look abroad, and bring into one Days Thoughts, the Evil of many Days certain and uncertain, what will be, and what will never be; our Load will be as intolerable, as it is unreasonable.

1293 God and Nature made no more Needs than they mean to satisfy; and he that will make more, must look for Satisfaction where he can.

1294 It is not for a Man, but for a God, to have all Excellencies, and all Felicities.

1295 Because

1295 Because in perilous Attempts, the longer they are debated on, the more Difficulties appear, and consequently they are the more unwillingly undertaken; it generally happens in Conspiracies, Delay of Execution begets a Discovery.

1296 No Time in the World was ever convenient in all Points; so that he that waits 'till every Thing falls to his Mind, must either never attempt any Thing; or if he does attempt, do it to his Disadvantage.

1297 Much more ready are the Multitude to seize anothers Right, than defend their own; for hopes of winning prevails above fear of losing; this being never dreaded 'till it approach, but the other always at a Distance hoped for.

1298 If *Homer* were living at present, he would make admirable Poems, fitted to the Age wherein he should write. Our Poets make bad ones, framed to that of the Ancients, and guided by Things which Time hath altered.

1299 Nature has made some plain Pleasures for Men, such as are easy and quiet; and their Imaginations make them some, that are intricate, uncertain, and hard to come by. But Nature is more dexterous in creating them Pleasures, than they are themselves; why do they not commit that Charge



Charge to her? She invented Love, which is very pleasing; and they have invented Ambition, which was needless.

1300 Ambition has no sooner attained her Desires, but she outgoes them again; she aims at a Mark she never hits.

1301 Enjoyment of what a Man does ardently desire, abates of the Esteem of it; and Things do not pass from our Imaginations to Reality, without some Loss: Pleasures are not solid enough to bear a Search into their Depth; they must be but just smelled to. They are like those boggy Grounds, which a Man is obliged to run lightly over, without ever settling his Foot upon.

1302 A Man was thirsty, and was sat down by a Fountain. He would not drink of the Water that was running before him; because he hoped, that in some short Time better would come. This Time being past, this is still the same Water, said he; this is not that which I will drink of; I had rather tarry a little longer yet. At length, as the Water was still the same, he stayed so, that the Spring happen'd to dry up; and so he drank not at all.

1303 Nothing cements and establishes Friendship and Good-will so much, as confident Communication of Concernments and Affairs.

Affairs. Other Kindnesses without this, leave still some Doubts.

1304 Good Breeding has no other Use nor End, but to make People easy and satisfied in their Conversation with us.

1305 What can be more ridiculous, than to mix the rich and handsome Thoughts and Sayings of others, with a deal of poor Stuff of ones own, which is thereby the more exposed? 'Tis a Thread-bare Ruffet Coat, with Patches of Scarlet.

1306 Whatever any one is brought to by Compulsion, he will leave as soon as he can.

1307 Many young Gentlemen that travel, bring home little with them but an Admiration of the worst and vainest Fashions they meet with abroad; retaining a Relish and Memory of those Things wherein their Liberty took their first Swing, rather than of what should make them better and wiser after their Return.

1308 Each Man's Mind has some Peculiarity, as well as his Face, that distinguishes him from all others.

1309 Those Children that have been most chastised, seldom make the best Men.

1310 They who keep good Hours, seldom are guilty of any great Disorders.

1311 Though

1311 Though Reputation be not the true Principle and Measure of Virtue, yet it is that which comes nearest to it; as being the Testimony and Applause that other People, Reason, as 'twere, by common Consent, gives to virtuous and well-ordered Actions.

1312 Extravagant young Fellows, that have liveliness of Spirit, come sometimes to be set right, and so make able and great Men. But dejected Minds, timorous and tame, and low Spirits, are hardly ever to be raised, and very seldom attain to any Thing.

1313 You may take this for a certain Truth, that let Children have what Instructions you will, what Teachers you please; that which will most influence their Actions, will be the Company they converse with.

1314 The sooner you treat a Child as a Man, the sooner he will begin to be one.

1315 Histories, for the most part, pick but at the Rind of Business; and few are writ with such Exactness, that we can see the Concurrence of Instruments, Carriage of Councils, and Influence of Superiors.

1316 Hasty Glory frequently goeth out in Snuff; for it ariseth from Expectation for the most Part; which if not seconded by



by a double Performance, turns to undervaluing.

1317 I feel a greater Torment for my Friends Misery, than my own; for I am better assured of my own Fortitude to condemn Sorrows, than of my Friends Fitness to relish my Counsels, or of his own Freedom to advise himself; and therefore his Vexation (he being my self) afflicts me more injuriously; because I can overcome my own better than his.

1318 To deserve what one obtains, and to deserve no more, is sluggish. But to deserve after a Thing bestowed, that is to be truly thankful.



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